

CONVENTION PROCEEDINGS



Convention Proceedings

2013



65th Regular Convention of The Lutheran Church—Missouri Synod
St. Louis, Missouri, July 20–25, 2013



CONTENTS

	PAGE
Preface	5
Officers and Convention Staff	6
Registered Delegates and Representatives	7
Tabular Survey	22
Convention Floor Committees	23
Convention Schedule	25
Minutes of the Convention	27
Slate of Nominees and Election Results	47
Special Standing Rules	55
Report of the President	
President's Acceptance Speech—Matthew B. Harrison	57
Convention Sermons	
1. Baptized for This Moment!—Matthew C. Harrison	61
2. Baptized for This Moment—Timothy J. Scharr	63
3. Who Are You Wearing?: The Robe That Makes All the Difference—Leopoldo A. Sánchez	65
4. Mission on the Wilderness Road (of America)—Tilahun M. Mendedo	67
5. Washed to Witness to a Weary World—Gregory P. Seltz	69
6. The Wait Staff Has Been Notified—Bernhard Seter	71
7. Baptized for Mercy!—Alexey Streltsov	73
8. Baptized for Life Together—James A. Baneck	75
9. Commemoration of the Faithful Departed—Lee Hagan	77
10. The Final Command and Promise of Jesus—Charles A. Gieschen	79
Convention Essays	
1. Baptized as Moment of Salvation—William Cwirla	81
2. Baptized for Witness!—Amos Bolay	85
3. Baptized for Mercy—Ted Krey	89
4. Baptized for Life Together—Steven P. Mueller	93
Resolutions	
1. Witness	99
2. Mercy	109
3. Life Together	115
4. Theology and Church Relations	127
5. Seminary and University Education	137
6. Administration and Finance	157
7. Structure and Ecclesiastical Matters	173
Omnibus Resolutions	199
Reports and Overtures Correlated with Resolutions	201
Entered into Rest	203
Index	207

**Additional copies of the 2013 Convention Proceedings
are available through Concordia Publishing House.
Stock Number 09-2629**



Preface

“Baptized for This Moment” served as the theme for the 65th Regular Convention of The Lutheran Church—Missouri Synod, convened at the America’s Center convention complex in downtown St. Louis. The July 20–25 convention was attended by a total of 1,197 voting delegates, 316 advisory delegates and representatives, and a host of special guests and visitors.

“Baptized for This Moment” was also the primary emphasis of the devotional life of the convention, beginning with its opening Divine Service with Holy Communion and continuing throughout the convention’s daily worship services and devotions, excellent homilies and essays, video presentations, and business sessions.

As God’s people “Baptized for This Moment,” the delegates attended to business not quite as usual. Theirs was the first convention that did not have as its first order of business the election of the President of the Synod. The announcement of the election of Rev. Matthew C. Harrison to a second term as President two weeks prior to the convention resulted in a different start to the convention, one that attended to more than 100 resolutions and elected nearly 70 officers and board and commission members in quite a commendable and positive manner (as I think most would agree).

Those decisions are now reported in these *Convention Proceedings* in their final form, with all amendments and other changes in place. The following key will be helpful:

- An “A” or other letter attached to a resolution number indicates that significant changes were made by the floor committee to the resolution that was published in the preconvention issue of *Today’s Business* (one of the resolutions even has an “E” attached, indicating multiple rewrites of the resolution before the matter was finally decided by the convention).
- The first line under the resolution number indicates the origin of the subject or issue that is being addressed by the resolution (usually a report and/or overture from the *Convention Workbook*).
- Special Standing Rule #3 adopted by the convention makes clear that “preface, preamble, rationale, and/or whereas paragraphs of resolutions are to be regarded as integral parts of resolutions” and therefore are to be regarded as of the same importance as resolve paragraphs.
- The final decision of the convention is provided following each resolution, the number in parenthesis indicating the convention session when the action took place.
- Comments in parentheses below each resolution provide information from the minutes regarding changes made or attempted during convention discussion, with the final vote tally provided in brackets at the end of the paragraph.

The convention “moment” that had everything to do with the Baptisms of those attending the convention has passed, begun and ended with the rap of the Synod’s historic gavel. But that moment now will lead to many more moments, as the decisions of the convention, many of them momentous, are now put into practice in our walk together as a Synod. In his sermon for the opening communion service, President Harrison said it memorably and well, both for the convention and for the coming triennium: “Let’s go on about our business here baptized! Together we’re in the water, sink or swim. Now let’s get about the business of getting the world wet. It’s all in the water. We’re baptized for this moment.”

Raymond L. Hartwig, *Secretary*

OFFICERS OF THE LUTHERAN CHURCH—MISSOURI SYNOD

President

Rev. Dr. Matthew C. Harrison, STM, LLD, DD,
St. Louis, MO

First Vice-President

Rev. Dr. Herbert C. Mueller, Jr., DD, Waterloo, IL

Second Vice-President

Rev. Dr. John C. Wohlrabe, Jr., STM, ThD,
St. Francis, WI

Third Vice-President

Rev. Dr. Paul L. Maier, Ph.D., Litt.D., LLD,
Kalamazoo, MI

Fourth Vice-President

Rev. Daniel Preus, STM, St. Louis, MO

Fifth Vice-President

Rev. Dr. Scott R. Murray, MA, PhD, Houston, TX

Secretary

Rev. Dr. Raymond L. Hartwig, MDiv, DD, St. Louis, MO

Chief Administrative Officer

Mr. Ron Schultz, MBA, St. Louis, MO

Chief Financial Officer

Mr. Jerald C. Wulf, CPA, St. Louis, MO

Chief Mission Officer

Rev. Gregory K. Williamson, MDiv, MSS,
St. Louis, MO

CONVENTION ARRANGEMENTS STAFF

Mrs. Barbara Below, *Convention Coordinator, Office of the President*
Mr. Ronald Schultz, *Chief Administrative Officer, Convention Manager*
Mrs. Lynne Marvin, *Director—Convention Planning*
Rev. Dr. Raymond Hartwig, *Secretary*
Rev. William Weedon, *Worship Coordinator*
Mr. David Strand, *Executive Director of Communications*
Mr. Roger Sprengel, *Chair, Local Arrangements Committee*

TODAY'S BUSINESS STAFF

Raymond Hartwig, *Editor*
Pam Weeke, *Managing Editor*
Brenda Wilson, *Managing Editor*
Ronald Schultz, *Consultant*
Jon Vieker, *Consultant*
Rachel Asburry

Tani Berner
Barbara Clark
Kathy Fangmann
Marie Muhlke
Kim Presley
Brenda Schreder

*The names on this page reflect the current officers in place during the 2013 Convention. For the newly elected officers, see the ELECTION RESULTS on page 47.

REGISTERED DELEGATES AND REPRESENTATIVES

A. Voting and Advisory Delegates

Atlantic District

Voting Ordained

Byer, Charles Ray; 102 TIMBER DR, CALVERTON, NY 11933-1186
Deebrah, Peter A; 4513 CARPENTER AVE, BRONX, NY 10470-1419
Ellingworth, Jon M; 14 PINE DR, PAWLING, NY 12564-1205
Griffin, Marvin A; 21921 102ND AVE, QUEENS VLG, NY 11429-1611
Lecakes, Derek G; 2089 PLUM ST, SCHENECTADY, NY 12309-5818
Mueller, Mark Alan; 111 ELM AVE, DELMAR, NY 12054-9762
Noack, Brian B; 45 GREENE AVE, SAYVILLE, NY 11782-2722
Priest, Jonathan P; 197 MAUJER ST, BROOKLYN, NY 11206-1332
Rethinasamy, Johnson Elwin; 1110 150TH ST, WHITE-
STONE, NY 11357-1746
Yee, Travis J; 131 VILLAGE DR, FLORIDA, NY 10921-1825

Voting Lay

Cisse, Angela J; 908 E 232ND ST, BRONX, NY 10466-4610
Cusanelli, Thomas; 6 ESSEX PL, DEER PARK, NY 11729-3504
Holder Bowman, Sonia M; 634 SACKMAN ST, BROOK-
LYN, NY 11212-7122
Kleinke, Edward F; PO BOX 131, SLINGERLANDS, NY 12159-0131
Kletecka, William B; 29 CAMPUS LN, LK
RONKONKOMA, NY 11779-1946
Matthews, Don P; 42D HUNTER BROOK LN, QUEENS-
BURY, NY 12804-5858
Moran, John J; 3992 44TH ST, LONG IS CITY, NY 11104-2108
Turner, Charles E; 17 SEARINGTOWN AVE, ALBERT-
SON, NY 11507-1506
Wilson, Robert; 4 SUTTIE AVE, MONROE, NY 10950-4012

Advisory Ordained

Koepchen, Henry I; PO BOX 2326, SETAUKET, NY 11733-0735

Advisory Commissioned

Griffin, Shirley A; 21002 HILLSIDE AVE, QUEENS VLG, NY 11427-1717
Zuernemann, Madelynn D; PO BOX 513, EAST HAD-
DAM, CT 06423-0513

California/Nevada/Hawaii District

Voting Ordained

Abraham, Stanley R; 3005 MAR VISTA DR, APTOS, CA 95003-3652
Adams, Ricky L; 205 TENNESSEE VALLEY RD, MILL
VALLEY, CA 94941-3601
Amen, Christopher Michael; 1840 IVY ST, CARSON CITY, NV 89703-2432
Bredeson, Jason J; 1500 27TH ST, SACRAMENTO, CA 95816-6307
Chan, Terrence C; 103 ALDENGLEN DR, S SAN FRAN, CA 94080-3284
Crown, Stewart D; 1295 MIDDLEFIELD RD, PALO ALTO, CA 94301-3347
Deuel, Daniel D; 4910 CLAREMONT AVE, STOCKTON, CA 95207-5708
Dubke, Dallas D; PO BOX 726, RED BLUFF, CA 96080-0726
Maschke, Jedidiah T; 279 CLOVERBROOK CIR, PITTS-
BURG, CA 94565-7353
Peperkorn, Todd A; 4021 AITKEN DAIRY RD, ROCKLIN, CA 95677-4025
Perry, Scott D; 5109 ADAIR WAY, SAN JOSE, CA 95124-5344

Schneider, Joshua V; 61 KOPI LN APT 3-204, WAILUKU, HI 96793-2051
Schroeder, Robert J; 2728 W MODOC CT, VISALIA, CA 93291-9311
Schulz, Maynard L; 560 PARK BLVD, UKIAH, CA 95482-3701
Szeto, Lenny; 858 WASHINGTON BLVD, FREMONT, CA 94539-5222
Whittaker, Mark C; 246 OAK PARK BLVD, ARROYO GRANDE, CA 93420-6724
Willweber, Lloyd H; 1215 SHADOW MEADOW WAY, PASO ROBLES, CA 93446

Voting Lay

Brannan, Thomas; 252 INDIAN SPRINGS CT, BATTLE MTN, NV 89820-2156
Engelken, Robert D; 100 PENZANCE AVE APT 133, CHICO, CA 95973-8262
Hack Broome, Carol A; 1342 CURTISS AVE, SAN JOSE, CA 95125-2321
Hanson, Gary V; 800 S MCCLELLAND ST, SANTA MARIA, CA 93454-6616
Hessler, Glenn; 956 ROUND HILL RD, REDWOOD CITY, CA 94061-1135
Johnston, Robert M; 232 COLUMBIA DR, VACAVILLE, CA 95687-5180
Mc Call, Alan D; 312 DEERPARK WAY, OAKLEY, CA 94561-3160
Mc Millan, Gilbert E; 5776 MAYWOOD DR, FORES-
THILL, CA 95631-9680
Parker, Richard; 986 QUARRY ST, PETALUMA, CA 94954-1492
Peck, Theodore A; 99 1440 AIEA HEIGHTS DR 3, AIEA, HI 96701
Richardson, Douglas M; 1766 E ESCALON AVE, FRESNO, CA 93710-5740
Sanders, Paul W; 1050 MACKEN AVE, CRESCENT CITY, CA 95531-3072
Seilnacht, Michael J; 5423 MIDDAY CMN, FREMONT, CA 94555-2955
Spleiss, Elise O; 7801 ROSSWOOD DR, CITRUS HEIGHTS, CA 95621
St Pierre, Marvin F; 2700 LEHR PL, BAKERSFIELD, CA 93311-2118
Thompson, Rod G; 758 BRADLEY PL, MANTECA, CA 95337-6637
Wraxall, Linda; 5601 ALAMEDA AVE, RICHMOND, CA 94804-4878

Advisory Ordained

Herrmann, John V; 7773 GREENRIDGE WAY, FAIR OAKS, CA 95628-4810

Advisory Commissioned

Kuefner, Marla R; 2152 NATASHA CT, SANTA ROSA, CA 95403-7944
Laughlin, Donna Eileen; 466 10TH AVE APT A, SAN FRANCISCO, CA 94118-2915
Mancini, Michael John; 446 JETER ST, REDWOOD CITY, CA 94062-2059

Central Illinois District

Voting Ordained

Adle, Scott T; PO BOX 264, SECOR, IL 61771-0264
Benson, Thayer Kinder; 6801 N ALLEN RD, PEORIA, IL 61614-2415
Braaten, Jason M; 706 E NORTHLINE RD, TUSCOLA, IL 61953-1106
Burdick, Michael H; 1191 STACY LN, MACOMB, IL 61455-2646
Callahan, Phillip Jake; 205 N LINCOLN ST, THOMAS-
BORO, IL 61878-9739
Debowey, Darrell L; 2750 E SANGAMON AVE, SPRING-
FIELD, IL 62702-1419
Dietrich, Joel Andrew Christensen; 600 W LEANDER ST, CLINTON, IL 61727-2101

Gillet, Stephen Paul; 13234 N 2300TH ST, WHEELER, IL 62479-3007
Hull, Christopher J; 1818 TAFT DR, NORMAL, IL 61761-2250
Laux, John A; 71 TOWN AND COUNTRY DR, DECA-
TUR, IL 62526-1615
Lesemann, Brian Albert; 13961 E CR 1100N, BATH, IL 62617-7167
Love, Donald G; 120 E HICKORY ST, WATSEKA, IL 60970-1339
Mews, Kurt F; 200 COLE ST, EAST PEORIA, IL 61611-2521
Rensner, Jason Edward; 908 N CARDINAL ST, EFFING-
HAM, IL 62401-3213
Rogers, Clarence O; 1127 WHITE BIRCH DR, CHA-
THAM, IL 62629-5026
Wright, Gary A; 17618 HUBBARD RD, EAST MOLINE, IL 61244-9782
Wright, James F; 203 E DIVISION ST, ALTAMONT, IL 62411-1220

Voting Lay

Bray, Frederick J; 11200 N SOUTHRIDGE CT, EFFING-
HAM, IL 62401-5628
Breitenfeld, Michael S; 3111 S MYRA RIDGE DR, UR-
BANA, IL 61802-7063
Cross, Cathy; 32320 LEGION RD, MINIER, IL 61759-9489
Ehmen, Larry D; 735 MCKEE DR, QUINCY, IL 62305-4701
Jordon, Raymond M; 112 E LINCOLN AVE, PETERS-
BURG, IL 62675-1652
Niemann, Jerry L; 1116 PARK DR, PAXTON, IL 60957-1821
Olander, Nancy C; PO BOX 199, NEW HOLLAND, IL 62671-0199
Peterson, Robert L; 709 N MAIN ST, ROANOKE, IL 61561-9656
Rauh, Robert D; 17424 ROUTE 84 N, EAST MOLINE, IL 61244-9775
Raymond, Gerald A; 2117 W WOODLAND LN, JACK-
SONVILLE, IL 62650-9455
Roley, Robert D; RR 1 BOX 355, WINDSOR, IL 61957-8915
Schneider, Albert J; 4916 W LINDA CT, PEORIA, IL 61607-1548
Snedeker, Ted; PO BOX 177, MARSHALL, IL 62441-0177
Spaeth, Eric P; 6805 W LAMARSH DR, MAPLETON, IL 61547-9309
Switzer, Charles D; 7002 STAR ROUTE RD, OAKLEY, IL 62501-7054
Wachtel, Larry L; 505 RIDGEVIEW, SHERMAN, IL 62684-9782
Williams, Bob; RR 1 BOX 96, SHOBONIER, IL 62885-9713

Advisory Ordained

Rierner, Frederick M; 8 ROSEMARY LN, JACKSON-
VILLE, IL 62650-6762

Advisory Commissioned

Krohse, Ronald Dennis; 729 E GIBSON ST, NEW BERLIN, IL 62670-4511
Milas, Martha Jane; 1109 FOOTHILL DR, CHAMPAIGN, IL 61821-5620

Eastern District

Voting Ordained

Agne, Paul Christian; 150 UNIONVALE RD, BUFFALO, NY 14225-2221
Andrae, Eric R; 535 N NEVILLE ST, PITTSBURGH, PA 15213-2812
Bjornstad, Kristian G; 60 E PARKER ST, SCRANTON, PA 18509-1014
Breight, Ronald M; 400 BARCLAY AVE, PITTSBURGH, PA 15221-4036
Donley, Bruce Charles; 6377 WOLCOTTSVILLE RD, AKRON, NY 14001-9002

Engler, Thomas E; 33 COLONIAL DR, HAVERTOWN, PA 19083-3204
 Fehskens, Edward H; 1230 BOWEN RD, ELMA, NY 14059-8906
 Grubbs, Travis S; 64 BUFFALO ST, GOWANDA, NY 14070-1204
 Mokry, Richard; 2620 GENESEE ST, UTICA, NY 13502-6003
 Podeszwa, Michael Alan; 32 Barton Dr, FREEDOM, PA 15042-9674
 Prostka, Carl A; 153 CHURCH AVE, FARMINGTON, NY 14425-7025
 Sorenson, Matthew D; 345 RUDLEN RD, LEWISTON, NY 14092-1259
 Zuber, Clayton George; 252 TAYLOR RD, HONEOYE FALLS, NY 14472-9771

Voting Lay

Bell, Susan K; 814 DOVER COURT PL, DOWNING-TOWN, PA 19335-4142
 Brese, James; 145 LORELEE DR, TONAWANDA, NY 14150-4326
 Carlson, Claire A; 5282 OAKRIDGE DR, HAMBURG, NY 14075-4050
 Christensen, Mark; 30 THE CMN, LOCKPORT, NY 14094-4002
 Dreier, Bradley T; 3108 WOODLAND CT, BUSHKILL, PA 18324-6965
 Frieling, Keith A; 312 RED SPRUCE LN, ROCHESTER, NY 14616-5005
 Gerlach, Kay; 138 FIDDLERS HOLW, PENFIELD, NY 14526-1155
 Grunder, Maureen R; 577 SPRING LAKE RD, PORT BYRON, NY 13140-4331
 Hietsch, Ronald G; 356 HOLLY LN, NEW CASTLE, PA 16105-1570
 Langhans, Vera L; 127 N CENTRAL AVE, SPRINGVILLE, NY 14141-1136
 Miller, Terry D; 101 CARLISLE DR, PITTSBURGH, PA 15223-1012
 Moore, George A; 287 KNOX RUN RD, MORRISDALE, PA 16858-9649
 Walker, Sandra L; 812 TACOMA AVE, BUFFALO, NY 14216-2128

Advisory Ordained

Brese, Erwin A; 8366 ZIBLUT CT, NIAGARA FALLS, NY 14304-1855

Advisory Commissioned

Meyer, Karl F; 1815 LAKE RD, HAMLIN, NY 14464-9575

English District

Voting Ordained

Arnold, Todd Wayne; C/O WEST PORTAL LUTH CHURCH 200 SLOAT BLVD, SAN FRANCISCO, CA 94132-1621
 Bacon, Paul E; 5039 MULFORD ST, SKOKIE, IL 60077-2863
 De Santo, Steven A; 507 N MANZANITA DR, PAYSON, AZ 85541-4040
 Eder, Ben C; 239 FAYETTE AVE, BUFFALO, NY 14223-2709
 Ferry, Charles D; 1108 MEADOWVIEW DR, WATERFORD, MI 48327-2962
 Hoag, Douglas E; 508 N CEDAR RD, NEW LENOX, IL 60451-1408
 Just, Christian F; 1567 MEADOWLAWN DR, MACEDONIA, OH 44056-1439
 Luck, Gerald Edward; 3173 PERTH RD 163 RR1, FULLARTON, ON NOK 1H0 CANADA
 Mathers, J Derek; 3200 BAYVIEW AVE, TORONTO, ON M2M 3R7 CANADA
 Pacey, Ian Stewart; 715 N PARK AVE, TUCSON, AZ 85719-5037
 Rankin, Kenneth C; 2221 STONY RIDGE DR, WAUKESHA, WI 53189-7719
 Rutter, David A; 22134 COLONY ST, ST CLR SHORES, MI 48080-2025
 Scott, Bradford E; 581 WEBBER DR, TEMPERANCE, MI 48182-8805
 Stoerger, Michael W; 1317 LYON ST, HANNIBAL, MO 63401-4117

Trouten, Chad David; 2435 ENGLE RD, FORT WAYNE, IN 46809-1408
 Weldon, Robert F; 1203 W RIVER RD N APT A4, ELYRIA, OH 44035-2890
 Yohannes, Zerehaimanot Zerit; 858 RAMBLEWOOD DR, EAST LANSING, MI 48823-1335
 Zimmerman, Luke T; 6386 GALLEON DR, MECHANICS-BURG, PA 17050-2949

Voting Lay

Albers, Cheryl L; 1217 S 117TH ST, MILWAUKEE, WI 53214-2126
 Askew, Doug R; 15282 ARGYLL RD, GEORGETOWN, ON L7G 5P3 CANADA
 Davis, Theodore; 9974 SCRIPPS RANCH BLVD # 207, SAN DIEGO, CA 92131-1825
 Denby, Donald J; 70 LAGARE ST, PALM COAST, FL 32137-1476
 Duffy, Jane E; 510 EDGEWOOD AVE, WESTMONT, NJ 08108-2227
 Fink, Eric C; 212 HIGHPOINT AVE, AKRON, OH 44312-1349
 Fleck, Edward C; 59315 AMHERST AVE, NEW HAVEN, MI 48048-1954
 Jacob, Ralph E; 3801 HOME AVE, BERWYN, IL 60402-3932
 Lagemann, Paul W; 407 ARCADIA CT, FORT WAYNE, IN 46807-2003
 Leu, Terry; 4440 NETTLETON RD, MEDINA, OH 44256-9628
 Rundgren, Marna K; 726 S VILLA AVE, VILLA PARK, IL 60181-3011
 Scholl, Randy D; 42 211 VERONICA DR, KITCHENER, ON N2A 2R8 CANADA
 Silvey, Dian L; 444 ABBOT RD, EAST LANSING, MI 48823-3321
 Southwick, Rod; 8232 E NORTHLAND DR, SCOTTS-DALE, AZ 85251-1743
 Stanis, Paul J; 1312 WISCONSIN AVE # 1, PITTSBURGH, PA 15216-2532
 Trendle, Ralph B; 19418 GLENMORE, REDFORD, MI 48240-1323
 Welik, Andrew M; 11610 N QUICKSILVER TRL, ORO VALLEY, AZ 85737-9222
 White, Stephen E; 11441 RINEYVILLE RD, VINE GROVE, KY 40175-9688

Advisory Commissioned

Beyer, Gary A; 335 VALVERDE DR, S SAN FRAN, CA 94080-5624

Florida-Georgia District

Voting Ordained

Brones, Dana Allen; 2759 CANYON FALLS DR, JACKSONVILLE, FL 32224-4842
 DeWitt, Edward James; 2525 S OAK AVE, SANFORD, FL 32773-5155
 Eichinger, Eric Todd; 2727 S GROVE ST, EUSTIS, FL 32726-7302
 Estes, Eric M; 7526 NORTHFIELD DR, COLUMBUS, GA 31909-2733
 Fields, Andrew T; 808 MARSTEVEAN DR NE, ATLANTA, GA 30306-3286
 Hageman, Michael Scott; 2914 HUNTINGTON LN, ROCKLEDGE, FL 32955-8122
 Hopkins, John Richard; 499 STONEBRIDGE CIR, SAVANNAH, GA 31419-7807
 Johnson, Gene Earl; 5145 NW WISK FERN CIR, PORT ST LUCIE, FL 34986-4385
 Koch, Alan Roger; 1012 PONCE DE LEON AVE, CLEWISTON, FL 33440-5102
 Kress, James T; 14118 APPLETON BLVD, PT CHARLOTTE, FL 33981-4801
 Lingsch, Keith A; 800 BANYAN BLVD, NAPLES, FL 34102-5112
 Meseke, Paul R; 475 NORTH AVE W, BROOKSVILLE, FL 34601-1031
 Patterson, Christopher John; 8791 SW 124TH ST, MIAMI, FL 33176-5215
 Poulos, George Evangelos; 5801 PEPPERTREE CIR E, DAVIE, FL 33314-6924

Putnam, Vincent W; 3558 SILVER LACE LN APT 30, BOYNTON BEACH, FL 33436-3969
 Ross, Andrew Blake; 2600 67TH AVE S, ST PETERSBURG, FL 33712-5617
 Shouse, Tod Allen; 6075 CHARLOMA DR, LAKELAND, FL 33812-5802
 Struckmeyer, Alan D; 9700 W NEWBERRY RD, GAINESVILLE, FL 32606-5545
 Wesche, David P; 1316 BRADLEY RD, BLAIRSVILLE, GA 30512-2149
 Winters, Jay Allen; 925 W JEFFERSON ST, TALLAHASSEE, FL 32304-8019
 Yoakum, Kevin Lee; 11421 BIG BEND RD, RIVERVIEW, FL 33579-7171

Voting Lay

Anderson, Charles H; 409 HAMPTON GRN, PEACHTREE CTY, GA 30269-2712
 Boyd, Richard A; 1528 COPPERFIELD CIR, TALLAHASSEE, FL 32312-3762
 Brooks, Le Thaniel; 11405 SARASOTA LN, JACKSONVILLE, FL 32218-3488
 Diebel, Ernest D; 1315 KAYFORD ST NW, PALM BAY, FL 32907-8060
 Dupps, John V; 10609 GOLDEN TER, NEW PRT RCHY, FL 34655-2261
 Eichinger, David H; 13241 LAKESHORE GROVE DR, WINTER GARDEN, FL 34787-5460
 Gebhardt, Jack W; 402 SE PINWOOD TRL, PORT ST LUCIE, FL 34952-3520
 Griffin, Patrick; 5234 POND VIEW CT, ZEPHYRHILLS, FL 33541-9153
 Gruntman, David L; 2889 TISHMAN AVE, NORTH PORT, FL 34286-3937
 List, John; 971 SW PEPPERIDGE TER, BOCA RATON, FL 33486-5542
 Martin, Ken; 131 BEAR LAKE DR, WARNER ROBINS, GA 31088-6620
 Martin, Paul P; 108 SKYLOCH DR E, DUNEDIN, FL 34698-8136
 Matthews, Jevon; 18953 CYPRESS VIEW DR, FORT MYERS, FL 33967-4824
 Mc Kay, Magda J; 12533 LEATHERLEAF DR, TAMPA, FL 33626-3045
 Mc Kendrick, Ryan P; 8750 ROSWELL RD, SANDY SPGS, GA 30350-1828
 Schaefer, Jay M; 610 CAMBRIDGE CT, LONGWOOD, FL 32750-3901
 Schaefer, Lois E; 668 FARMINGTON AVE, THE VILLAGES, FL 32162-4370
 Sesko, Robert F; 104 ESTERO ST NE, LAKE PLACID, FL 33852-3515
 Smith, Margaret E; 206 OAKRIDGE DR, CLEVELAND, GA 30528-4827
 Stokes, Alana M; 580 INDIAN TRCE, WESTON, FL 33326-3366
 Vinardell, Ruben; 107000 SW 56TH ST, MIAMI, FL 33165

Advisory Ordained

Biel, Ronald D; 1651 Golden Ridge Dr, THE VILLAGES, FL 32162
 Weerts, Milan G; 1778 PRESIDIO DR, CLERMONT, FL 34711-6531

Advisory Commissioned

Anderson, Linda Lorraine; 70 PRESTWICK LANE, PEACHTREE CTY, GA 30269
 Geidel, David O; 2149 KINGS PALACE DR, RIVERVIEW, FL 33578-2131
 Nelson-McKenzie, Kristen Marie; 12697 TROPIC DR N, JACKSONVILLE, FL 32225-6228
 Popp, Jessica Donn; 3323 ABBEYFIELD DR E, JACKSONVILLE, FL 32277-0974
 Popp, Michael Scott; 3323 ABBEYFIELD DR E, JACKSONVILLE, FL 32277-0974
 Tillman, Cynthia Yvonne; 3057 DRIFTWOOD WAY UNIT 4007, NAPLES, FL 34109-8986

Indiana District

Voting Ordained

Boshoven, Richard L; 7950 MARSHALL ST, MERRILLVILLE, IN 46410-5219

Cook, Joshua Hawkins; 16150 S 300 W, COLUMBUS, IN 47201-9357
 Currao, Andrew J; 1508 NEW FORD RD, SEYMOUR, IN 47274-2263
 Eckels, Chad M; 100 E MICHIGAN ST, EVANSVILLE, IN 47711-5428
 Fichtner, Lesley Joe; PO BOX 36, HUNTERTOWN, IN 46748-0036
 Fischer, Charles L; 2140 SPRING BRANCH RD NE, NEW SALISBURY, IN 47161-9627
 Fraiser, John M; 12416 BROTHERS AVE, LOUISVILLE, KY 40243-2500
 French, David Ray; 800 CINCINNATI ST, LAFAYETTE, IN 47901-1073
 Gillespie, Christopher Robert; 8303 SHEFFIELD AVE, DYER, IN 46311-2752
 Herfurth, John A; 8540 E 16TH ST, INDIANAPOLIS, IN 46219-2503
 Kohl, Matthew P; 1533 E MACGREGOR DR, NEW HAVEN, IN 46774-2243
 Latzke, Steven Donald; 1402 HUFFMAN DR, SOUTH BEND, IN 46614-6057
 Mackey, Daniel Paul; 610 N RESERVE ST, MUNCIE, IN 47303-3830
 Maki, David W; 2905 BRIARDALE DR, FORT WAYNE, IN 46825-3187
 Mierow, Seth A; 2525 E 11TH ST, INDIANAPOLIS, IN 46201-1301
 Moehring, Martin K; 10877 N 100 E, DECATUR, IN 46733-8405
 Moog, Mark A; 501 N ELM ST, HENDERSON, KY 42420-2933
 Ostafinski, Joseph A; 308 WASHINGTON ST, VALPARAISO, IN 46383-4734
 Patterson, Jeffrey D; C/O ST PETERS LUTHERAN CHURCH 403 W BRIDGE ST, BROWNSTOWN, IN 47220-1303
 Pflug, Jeffery D; 323 HILLCREST DR, MADISON, IN 47250-2921
 Rittner, Philip R; 101 E NORTH ST, COLUMBIA CITY, IN 46725-1401
 Sievers, Philip Duane; 2859 DURSILLAS DR, PLAINFIELD, IN 46168-7805
 Wright, Kyle James; 6 W INDIANA AVE, HAMLET, IN 46532-9530

Voting Lay

Beardsley, Charles; 9107 MAPLES RD, FORT WAYNE, IN 46816-9702
 Bienz, Nathan G; PO BOX 122, HOAGLAND, IN 46745-0122
 Clow, Gerald B; 1822 E 950 S, COLUMBUS, IN 47201-9218
 Esala, David E; 668 DAVIS CIR, CROWN POINT, IN 46307-8997
 Furr, Franklin; 1165 E OAK DR S, WINAMAC, IN 46996-8789
 Glawatz, William G; 1937 N BANCROFT ST, INDIANAPOLIS, IN 46218-4711
 Harweger, Ty A; 252 CHASE CT, SEYMOUR, IN 47274-4056
 Hawk, David K; 2814 BAYWOOD TRL, FORT WAYNE, IN 46845-1970
 Hawkins, Mike; 1025 FRAN LIN PKWY, MUNSTER, IN 46321-3504
 Hendershot, Charles D; PO BOX 441, MEDORA, IN 47260
 Henrichs, Martin W; 2422 ALLISON CIR, VALPARAISO, IN 46383-3973
 Kahre, James W; 11341 DARMSTADT RD, EVANSVILLE, IN 47725-9524
 Koenneman, Kenneth E; 1509 N BERTHAUD RD, NEW HAVEN, IN 46774-9661
 Kubly, Scott; 7518 CHOATE CT, INDIANAPOLIS, IN 46254-9674
 Leininger, Kevin J; 4831 ORCHARD GREEN PL, FORT WAYNE, IN 46804-6590
 McKinney, Karen L; 8610 CHEFFIELD DR, LOUISVILLE, KY 40222-5649
 North, Paul G; 103 NANSUE DR, TIPTON, IN 46072-9598
 Rahe, John A; 204 HILLVIEW DR, AURORA, IN 47001-1624
 Rahe, Melvin R; 7001 SUMMER HILL DR, GEORGETOWN, IN 47122-8648

Roush, Charles; 9434 S 550 E, CARBON, IN 47837-8535
 Shutters, David E; 898 SLEEPY HOLLOW PL, GREENWOOD, IN 46142-3725
 Smith, David S; 119 NILES AVE, MISHAWAKA, IN 46544-2505
 Stephens, Kelly M; 4333 BELL RD UNIT 1302, NEWBURGH, IN 47630-8152

Advisory Ordained

Mueller, David C; 5528 GATE TREE LN, FORT WAYNE, IN 46835-3870
 Sims, Timothy E; 945 KOEHLINGER DR, NEW HAVEN, IN 46774

Advisory Commissioned

Carlson, Matthew Gene; 10055 E 186TH ST, NOBLESVILLE, IN 46060-1659
 Denholm, George; 4554 HACKBERRY DR, COLUMBUS, IN 47201-9501
 Frick, Matthew T; 115 S EWING ST, BROWNSTOWN, IN 47220-1716
 Hencye, Lawrence K; 3409 MERRIMACK PL, FORT WAYNE, IN 46815-8412
 Koenemann, Darin D; 7314 COUNTRY HILL DR, FORT WAYNE, IN 46835-9408
 Rensner, Stephen E; 4221 SOUTHPORT TRACE DR, INDIANAPOLIS, IN 46237-2891
 Schilf, Kenneth M; 5005 BLUM DR, FORT WAYNE, IN 46835-3421
 Schumacher, Cynthia Ann; 1109 DAKOTA DR, FORT WAYNE, IN 46845-2323
 Schwantz, Richard G; 1931 S TYLAND BLVD, NEW HAVEN, IN 46774-1551
 Weber, John Mark; 1034 E 1100 N, DECATUR, IN 46733-8407
 Weber, Sarah Louise; 1034 E 1100 N, DECATUR, IN 46733-8407

Iowa East District

Voting Ordained

Anderson, David C; 3421 HILLANDALE RD, DAVENPORT, IA 52806-5132
 Hansen, David L; 526 ROSEDALE DR, CENTER POINT, IA 52213-9374
 Koch, Ronnie L; PO BOX 336, FREDERICKSBURG, IA 50630-0336
 Krause, Donald R; 211 E ADAMS ST, DELAWARE, IA 52036
 Lingard, David C; PO BOX 414, VAN HORNE, IA 52346-0414
 Maddick, Michael L; 1244A 190TH ST, STATE CENTER, IA 50247-9609
 McDermott, Ryan M; 6349 170TH ST, ELMA, IA 50628-8355
 Mons, William Maximillian; 1814 GRASLON DR, IOWA CITY, IA 52246-4605
 Pool, Daniel P; 416 MAIN AVE, CLINTON, IA 52732-1938
 Rueger, Matthew W; PO BOX 545, HUBBARD, IA 50122-0545
 Scudder, Michael R; 906 E MAPLELEAF DR, MT PLEASANT, IA 52641-1405
 Small, Terry S; 1988 W AVE, HOMESTEAD, IA 52236-8515
 Steege, David L; 741 CENTRAL AVE, EVANSDALE, IA 50707-1613

Voting Lay

Barhite, Steve C; 1703 HIDDEN VALLEY DR, IOWA FALLS, IA 50126-1083
 Egger, Carl T; 1304 HOUSER ST, MUSCATINE, IA 52761-2233
 Hawxby, Don; 407 NORTH ST, MELCHER DAL, IA 50062-7767
 Hoelz, Richard A; 3519 HEATHERIDGE DR NE, CEDAR RAPIDS, IA 52402-7624
 Kenitzer, Matt R; 5562 SUMMERLAND DR, WATERLOO, IA 50701-9598
 Lohse, Richard; 4016 RICHLAND DR NW, CEDAR RAPIDS, IA 52405-5208
 Moeller, David; 2217 N THORNWOOD AVE, DAVENPORT, IA 52804-2534

Oehlerich, Richard D; 302 4TH AVE, KEYSTONE, IA 52249-9509
 Pretz, Eldon C; PO BOX 8628, CEDAR RAPIDS, IA 52408-8628
 Schaff, Rudy H; 8374 V AVE, WESTGATE, IA 50681-8612
 Thompson, Mark E; 345 W 7TH ST, GARNER, IA 50438-1502
 Wesener, David K; 59022 IRISH RIDGE RD, PR DU CHIEN, WI 53821
 Zinda, Daniel B; 2972 265th St, DE WITT, IA 52742

Advisory Commissioned

Venteicher, Benjamin Dale; 3800 YELLOW PINE CT NE, CEDAR RAPIDS, IA 52402-1758

Iowa West District

Voting Ordained

Dose, Benjamin J; 200 W TRACY ST, ARCADIA, IA 51430-1002
 Durand, Edward E; 1316 25TH AVE N, FORT DODGE, IA 50501-7229
 Firby, Jerald E; 311 E 6TH ST, LOGAN, IA 51546-1344
 Harman, Michael D; PO BOX 393, NEWELL, IA 50568-0393
 Johnson, Paul E; 6665 FREDERICK AVE, MAY CITY, IA 51354
 Keuning, Jeffrey Michael; 313 MARSHALL ST, DEXTER, IA 50070-1037
 Maronde, Christopher Allan; 108 LIME ST, KIRON, IA 51448-7600
 Martens, Dennis Lee; PO BOX 570, REMSEN, IA 51050-0570
 Peterson, Donald E; PO BOX 260, LAKE VIEW, IA 51450-0260
 Peterson, Jason P; PO BOX 195, BURT, IA 50522-0195
 Riggert, Jonathan R; C/O TRINITY LUTHERAN CHURCH 230 N ROOSEVELT AVE, CHEROKEE, IA 51012-1971
 Salcido, Richard A; 1101 PARK LN, IDA GROVE, IA 51445-1719
 Schonkaes, John Reginald; 309 4TH ST NW, ALTOONA, IA 50009-3400
 Shorey, Ralph Chester; 3101 HAMILTON BLVD, SIOUX CITY, IA 51104-2409
 Standfest, Michael R; 295 SPRUCE LN, BOONE, IA 50036-7365
 Stogdill, James Alan; 6270 MERLE HAY RD, JOHNSTON, IA 50131-1225
 Watt, Jonathan Charles; 800 N SUMNER AVE, CRESTON, IA 50801-1349
 Zellmer, Robert Johann Thad; 3670 350TH ST, FARNHAMVILLE, IA 50538-7538

Voting Lay

Draeger, Megan L; 704 4TH ST NE, CLARION, IA 50525-1215
 Foy, Charles H; PO BOX 532, ODEBOLT, IA 51458-0532
 Gunderson, Bruce; 205 SUMNER AVE, HUMBOLDT, IA 50548-2552
 Harder, Ronald A; 593 GREENFIELD PKWY, DES MOINES, IA 50320-6823
 Hayworth, Glen R; PO BOX 181, KINGSLEY, IA 51028-0181
 Hight, Leroy W; 1220 HIGHWAY 59, SCHLESWIG, IA 51461-7534
 Johnson, Loren D; 2025 190TH ST, CLARINDA, IA 51632-4508
 McCall, Carolyn D; 2100 TORREY PINES RD, AMES, IA 50010-8945
 Meggers, Larry; PO BOX 39, TRURO, IA 50257-0039
 Newman, Timothy G; 306 GUTHRIE ST, ADAIR, IA 50002-7729
 Olson, Steve C; 809 E CEDAR ST, MARCUS, IA 51035-7155
 Ostebee, Joyce; 1553 155TH LN, AUDUBON, IA 50025-7571
 Reppert, Roger; 70401 476TH AVE, JACKSON, MN 56143-8513
 Schroeder, Gary J; 339 MADISON ST, MANNING, IA 51455-1221
 Stephas, Leo; 4105 340TH AVE, RUTHVEN, IA 51358-7522

Wilcke, Robert H; 58970 879 RD, PONCA, NE 68770-7066
Winterhof, Vernon E; 6194 Y AVE, AURELIA, IA 51005-7007

Witte, Ruth M; 1013 S NEWTON ST, SIOUX CITY, IA 51106-1337

Advisory Ordained

Buelow, Albert H; 5509 ASPEN DR, WDM, IA 50266-6346

Advisory Commissioned

Storm, Cindy Lou; 2205 S PATTERSON ST, SIOUX CITY, IA 51106-2924

Kansas District

Voting Ordained

Augustine, John Philipp; 300 N INDIANA AVE, SYLVAN GROVE, KS 67481-8835
Bingenheimer, Michael R; 3114 N RIDGE PORT CT, WICHITA, KS 67205-2502
Bonine, Russell David; 8609 E ARLINGTON RD, HAVEN, KS 67543-8187
Boyle, Geoffrey Robert; 637 S ERIE ST, WICHITA, KS 67211-2904
Brown, Luther C; 114 2ND ST, WESTPHALIA, KS 66093-7108
Cook, Theodore E; 783 S 196TH ST, PITTSBURG, KS 66762-7211
Drebes, Bryan Edward; 9101 LAMAR AVE, SHAWNEE MSN, KS 66207-2452
Gruoner, David F; PO BOX 343, LINN, KS 66953-0343
Lange, Peter K; 221 SW GREENWOOD AVE, TOPEKA, KS 66606-1227
Llewellyn, Timothy J; 214 E 7TH ST, OAKLEY, KS 67748-1809
Lohrke, Merlyn C; 515 S VALLEY ST, CUNNINGHAM, KS 67035-8099
Mease, Van Edward; 311 N 7TH ST, LEAVENWORTH, KS 66048-1932
Panzer, Justin A; 406 NE 11TH ST, ABILENE, KS 67410-1810
Schmidt, Michael John; 1800 LITTLE KITTEN AVE, MANHATTAN, KS 66503-7511
Sukstorf, Perry Todd; 920 S ALTA LN, OLATHE, KS 66061-4105
Van Velzer, Michael J; 222 OSAGE ST, NORTONVILLE, KS 66060-4023
Wehling, Andrew Alan; 1321 S GRANT AVE, LIBERAL, KS 67901-4702

Voting Lay

Bachelor, Michael S; 1305 DAKOTA ST, SABETHA, KS 66534-2039
Bauck, James K; PO BOX 5, VASSAR, KS 66543-0005
Bauerle, Mark W; 3566 SW MISSION AVE, TOPEKA, KS 66614-3636
Brune, Milton E; RR 1 BOX 23, HOOKER, OK 73945-9720
Carpenter, Mike P; 617 ALLISON ST, NEWTON, KS 67114-4311
Cynova, Gale D; 1126 S SPRING VALLEY RD, JUNCTION CITY, KS 66441-8423
Hackerott, Ruth; 801 KANSAS AVE, PHILLIPSBURG, KS 67661-2534
Hanson, Don F; 819 E 3RD ST, ELLSWORTH, KS 67439-4224
Lehman, Mark A; 154 N 180TH ST, GIRARD, KS 66743-9406
Mattal, Fred; 511 GROVE ST, PRATT, KS 67124-3028
Meinzen, Stephen E; 8927 W 132ND PL, OVERLAND PARK, KS 66213-3646
Schotte, Richard; 470 ELK RD, BREMEN, KS 66412-8647
Thomas, Jana S; 18610 W 64TH ST, SHAWNEE, KS 66218-9668
Vogel, Arthur F; 4613 W 113TH TER, LEAWOOD, KS 66211-1728
Wadleigh, Brent; 1528 N 4TH ST, ARKANSAS CITY, KS 67005-1604
Walker, Ira; 2380 270TH ST, LINCOLNVILLE, KS 66858-9812
Weller, Stephen; 1010 E EUCLID ST, MCPHERSON, KS 67460-4525

Advisory Ordained

Krause, Thomas P; 11556 CARTER ST, OVERLAND PARK, KS 66210-2924

Advisory Commissioned

Pera, Jeremy J; 616 FRANKLIN ST, CLAY CENTER, KS 67432-1556

Michigan District

Voting Ordained

Allwardt, William H; 3903 SEQUIN DR, BAY CITY, MI 48706-2045
Baerwolf, Robert D; 8307 ENID DR, EVART, MI 49631-8779
Beck, Gary L; 5415 N BELSAY RD, FLINT, MI 48506-1251
Bickel, Craig L; 2 MICHIGAN ST NE, GRAND RAPIDS, MI 49503-2500
Bira, Clifford F; 6356 QUEENS CT, FLUSHING, MI 48433-3523
Boehnke, Christopher M; 13679 MEADOWBROOK LN, GRAND HAVEN, MI 49417-9436
Brunworth, Todd J; 718 N OHIO AVE, GAYLORD, MI 49735-9393
Collin, Richard W; 3774 N US HIGHWAY 131, MANTON, MI 49663-9402
Dodge, David A; 405 SOUTH ST, UNION CITY, MI 49094
Doellinger, Paul M; 61140 LENAWEE RD, CASSOPOLIS, MI 49031-9428
Frentz, Steven Norman; 18669 HOWARD CITY EDMORE RD, HOWARD CITY, MI 49329-9147
Gaertner, Evan Paul; 9743 BETTY DR, BRIGHTON, MI 48116-8544
Geml, Michael A; 7150 MAPLEDALE RD, JACKSON, MI 49201-9743
Herrod, J Robert; 1625 WASHINGTON ST, ALGONAC, MI 48001-1355
Hessler, William W; 3312 WINTERGREEN DR E, SAGINAW, MI 48603-1941
Hill, James M; 21 KENDRICK ST, MOUNT CLEMENS, MI 48043-1609
Hutter, Erwin M; 24904 HAYES ST, TAYLOR, MI 48180-2105
Kassen, John E; 721 GOLF VILLA DR, OXFORD, MI 48371-3696
Kilponen, Roger R; 1377 N STATE ST APT 20, SAINT IGNACE, MI 49781-1030
Koy, Norman A; 44750 BROCKTON AVE, STERLING HTS, MI 48314-1505
Lambart, Kurt E; 28484 BALMORAL ST, GARDEN CITY, MI 48135-2158
Lucas, Bruce Kenneth; 6272 W ALBAIN RD, MONROE, MI 48161-9521
Lueke, Kenneth D; 134 W BUTLER ST, BAD AXE, MI 48413-1001
Matro, Lawrence K; 1456 S MONTMORENCY LN, SUTTONS BAY, MI 49682-9673
Matyas, Dennis Wesley; 712 ORCHARD DR, ALBION, MI 49224-2074
Monson, Paul C; 135 MCKINLEY DR, TROY, MI 48098-2966
Morrison, Rodney Leroy; 9131 W AIRPORT RD, SAINT HELEN, MI 48656-9724
Muhle, Dean Ray; 6951 SHELLNBARGER RD, HALE, MI 48739-9082
Newton, Steven Michael; 43937 SOUTHAMPTON DR, CANTON, MI 48187-2843
Olson, Timothy W; 4081 BELL HWY, EATON RAPIDS, MI 48827-7004
Oswald, Mark Arthur; 1351 HARDING ST, CONKLIN, MI 49403-8715
Reed, David H; 307 RUTH ST, AUBURN, MI 48611-9463
Rufner, David J; 8305 STONINGTON DR, JENISON, MI 49428-8671
Schulz, Charles R; 6007 S MIAMI ST, YPSILANTI, MI 48197-9729
Schwartz, John W; 34089 OLD FORGE CT, STERLING HTS, MI 48312-5649
Spence, Kenneth M; 352 SURREY HTS, WESTLAND, MI 48186-3761
Stolarczyk, Steven M; 110 HEMINGWAY ST, AUBURN, MI 48611-9486

Thiel, Steven E; 3766 SHERIDAN RD, LEWISTON, MI 49756-8620

Todd, Kelly D; 5245 HADLEY RD, GOODRICH, MI 48438-9640

Ulm, David M; 31141 JAGUAR DR, CHESTERFIELD, MI 48047-3556

Williamson, Kenneth L; PO BOX 521, CARSON CITY, MI 48811-0521

Yang, Lang; PO BOX 143, RICHVILLE, MI 48758-0143

Voting Lay

Armstrong, Jack F; 276 E PINEVIEW DR, SAGINAW, MI 48609-9420
Aventd, Roger H; 11341 M 65 S, LACHINE, MI 49753-9308
Bascom, Robert; 4376 LAKE HARBOR RD, NORTON SHORES, MI 49441-4542
Baylis, Aaron J; 1332 S FINN RD, MUNGER, MI 48747-9301
Beck, Ronald G; 22824 LISCOMB AVE, EASTPOINTE, MI 48021-1773
Beier, Beverly J; 681 QUINCY GRANGE RD, QUINCY, MI 49082-9481
Bendick, Kenneth R; 11799 BAYER RD, ROSCOMMON, MI 48653-8396
Blevins, Scott L; 943 FORD BLVD, LINCOLN PARK, MI 48146-4222
Bogema, Don E; 1247 E FOREST AVE, MUSKEGON, MI 49442-6041
Burch, Bradley O; 20320 WHITE OAK CT, LAKE ANN, MI 49650-9688
Diefenbach, John C; 3781 E 8 RD, MANTON, MI 49663-9506
Dierking, Keith; 2948 HALL ST SE, GRAND RAPIDS, MI 49506-3112
Dowding, Robert; 311 N SMITH RD, EATON RAPIDS, MI 48827-9333
Ducharme, Willard C; 12959 LASALLE LN, HUNTINGTN WDS, MI 48070-1045
Fitzpatrick, James M; 341 LAKESHORE POINTE DR, HOWELL, MI 48843-6772
Gehoski, William J; 4955 W BIS RD, MIDLAND, MI 48642-9258
Geyer, Philip; 2512 DAYTON DR, ANN ARBOR, MI 48108-1234
Jiran, Susan K; 4949 CRANDALL RD, BATTLE CREEK, MI 49017-9472
Keinath, Gerald; 1729 DECKERVILLE RD, DECKERVILLE, MI 48427-9410
Kern, Richard A; 545 S RISKEY RD, BAY PORT, MI 48720-9712
Koke, John D; 7108 CLEON DR, SWARTZ CREEK, MI 48473-9444
Mahlburg, Martha J; 730 2ND ST, TAWAS CITY, MI 48763-9602
Maljak, Michael K; 77940 MCFADDEN RD, ARMADA, MI 48005-1600
Mathena, Marvin; 1825 S GROVE ST, YPSILANTI, MI 48198-6647
Matzke, Mark E; 3314 LINCOLN AVE, SAINT JOSEPH, MI 49085-3703
Meyer, Richard D; 75 N EAST MULLETT LAKE RD, INDIAN RIVER, MI 49749-9164
Nutzmann, John W; 11878 PARKLANE ST, MOUNT MORRIS, MI 48458-1430
Pedersen, C Richard; 224 BLACK SQUIRREL DR, HOUGHTON LAKE, MI 48629-9209
Pillsbury, Paul E; 7175 N NOFFKE DR, CALEDONIA, MI 49316-8805
Poliski, Lee A; 51805 OXFORD CT, NEW BALTIMORE, MI 48047-4362
Prange, Delbert H; 439 S HIGBEE ST, REED CITY, MI 49677-1109
Remus, Willis W; 7757 CODDINGTON CT, CLARKSTON, MI 48348-4758
Riske, James M; 2280 CLEARWOOD CT, SHELBY TWP, MI 48316-1014
Ruiz, Kathryn J; 12580 AIRPORT RD, DEWITT, MI 48820-9280
Schmidt, Roy A; 5660 FIRETHORNE DR, BAY CITY, MI 48706-5635
Slaten, Mark F; 2425 APPLEWOOD DR, LAPEER, MI 48446-9013

Solano, John M; 2533 SPRINGWELLS ST, DETROIT, MI 48209-1109
Spence, Lori; 5795 OLMSTEAD RD, MUIR, MI 48860-9739
Wellhousen, Howard E; 443 FERN CT, MONROE, MI 48162-2601
Werman, David E; 39659 SUZAN CT, PLYMOUTH, MI 48170-4743
Whitbeck, Vernon; 9140 HANNAN RD, WAYNE, MI 48184-1556

Advisory Ordained

Grimm, Gerald E; 21628 MARY ROSE DR, MACOMB, MI 48044-6061
Hamilton, George O; 9557 TRILLIUM LAKE DR, ZEE-LAND, MI 49464-8395
Kleimola, Dale M; 911 WOODBINE ST, JACKSON, MI 49203-2668

Advisory Commissioned

Brandt, John M; 3665 W WINFIELD DR, SAGINAW, MI 48603-2079
Brandt, Susan R; 3665 W WINFIELD DR, SAGINAW, MI 48603-2079
Braun, Bruce Neal; 2061 W WILLIAMS CIR, WESTLAND, MI 48186-9340
Farrand, Thomas J; 1463 OAK TER, SAINT JOSEPH, MI 49085-9722
Gallert, Frederick D; 1861 RADCLIFF AVE SE, GRAND RAPIDS, MI 49506-5138
Pehlke, Todd Michael; 1400 NICKLAUS DR, MERRILL, WI 54452-8245
Pickelmann, Henry M; 4762 BIRNBAUM DR, BAY CITY, MI 48706-9496
Schafer, Robert D; 53282 LUANN DR, SHELBY TWP, MI 48316-2604
Weston, Amy J; 1715 PARAMOUNT ST, NOVI, MI 48377-2088

Mid-South District

Voting Ordained

Conger, Kevin Robert; 1204 HILL ST, JACKSONVILLE, AR 72076-3021
Detrie, Jace Cole; 710 FORREST AVE, ATHENS, TN 37303-2721
Hauser, Daniel L; 315 S HUGHES ST, LITTLE ROCK, AR 72205-5128
Kobs, Darrell C; 1016 LANCELOT DR, RUSSELLVILLE, AR 72801-5750
Krause, Mark E; 1800 W EMMA AVE, SPRINGDALE, AR 72762-3905
McMinn, Theodore David; 3950 VERBLE SHERRELL RD, COOKEVILLE, TN 38506-7675
Peters, Larry A; 2041 MADISON ST, CLARKSVILLE, TN 37043-5058
Portier, Robert M; 2070 JAMES RD, SEVIERVILLE, TN 37876-2908
Reuter, Lane Brooks; 6325 RALEIGH LAGRANGE RD, MEMPHIS, TN 38134-6907
Riley, Dwight D; 106 NEEL ST, EL DORADO, AR 71730-5340
Shaw, Kenneth B; 1117 PINNACLE WAY, CASTALIN SPGS, TN 37031-4780
Shewmaker, Russell L; 511 W THOMAS AVE, JONESBORO, AR 72401-4923

Voting Lay

Bishop, Allen; 260 DARIEN LN, MOUNTAIN VIEW, AR 72560-7682
Brummett, Keith D; 111 PRAIRIE LN, BENTONVILLE, AR 72712-9340
Collver, Albert B; 6816 MOUNTAIN SHADOW DR, KNOXVILLE, TN 37918-6318
Cox, David H; 2801 JEFFERSON ST APT 20, PADUCAH, KY 42001-4185
Tacks, Beverly J; 2413 LAURELTON CREEK LN, CHAT-TANOOGA, TN 37421-1873
Knoernschild, David E; 6 ALICANTE LN, HOT SPRINGS, AR 71909-4217
Mersiovsky, Edgar; 19 NORTHLAKE CIR, CONWAY, AR 72032-7800
Morrison, Douglas R; 1156 W NATCHEZ PT APT 71, MEMPHIS, TN 38103-0955

Mountjoy, James S; 7432 ROLLING RIVER PKWY, NASH-VILLE, TN 37221-3340
Richter, Don; 9103 SHADY DR, PINE BLUFF, AR 71603-9560
Runke, Dan; 705 HARVARD AVE, FORT SMITH, AR 72908-8803
Simko, Janet; 101 WALDEN RIDGE DR, CROSSVILLE, TN 38558-6610

Advisory Ordained

Henning, Timothy J; 707 W 18TH TER, RUSSELLVILLE, AR 72801-7019

Advisory Commissioned

Geyer, Thomas W; 8359 PRESTINE LOOP APT 201, COR-DOVA, TN 38018-4297

Minnesota North District

Voting Ordained

Angland, Dennis W; 771 HIDDEN OAKS DR NW, ALEX-ANDRIA, MN 56308-8246
Anthony, James W; 516 4TH ST SE, DEER RIVER, MN 56636-8622
Eaves, Thomas E; 211 3RD ST NE, BARNESVILLE, MN 56514-3401
Frank, Robert C; 3622 CRESCENT VIEW AVE, DU-LUTH, MN 55804-1708
Heinecke, Timothy N; 15919 DISCOVERY CIR, PARK RAPIDS, MN 56470-2053
Kister, Thaine Lee; 3197 141ST AVE, BELLINGHAM, MN 56212-2057
Koepf, Joel Gregory; 5595 130TH AVE, WOOD LAKE, MN 56297-1497
Moeller, William F; PO BOX 694, BAUDETTE, MN 56623-0694
Noble, Carl L; C/O ST PAULS LUTHERAN CHURCH 500 6TH AVE SW, PERHAM, MN 56573-1115
Porter, Marty L; 300 MAPLE ST, SAUK CENTRE, MN 56378-1223
Rickbeil, Blake Allen; PO BOX 296, BERTHA, MN 56437-0296
Robson, Kevin D; 6055 COSMOS RD, BAXTER, MN 56425-9778
Vrudny, Matthew J; PO BOX 60, FINLAYSON, MN 55735-0060
Walburg, James S; PO BOX 156, ZIMMERMAN, MN 55398-0156
Warnier, Paul A; PO BOX 318, BROWNS VALLEY, MN 56219-0318
Wilke, Donald L; 408 HIGH DR, SARTELL, MN 56377-1268
Winterstein, Timothy James; PO BOX 35, FISHER, MN 56723-0035

Voting Lay

Clark, Ruth A; 15370 160TH ST, WADENA, MN 56482-8923
Gangelhoff, Delbert C; 16265 29TH AVE NW, CASS LAKE, MN 56633
Graham, Thomas S; 25430 167 ½ ST NW, BIG LAKE, MN 55309-8558
Heidorn, Ralph R; 4504540 354TH AVE, MONTEVIDEO, MN 56265
Kading, Marvin L; 15145 127TH ST SE, SAINT HILAIRE, MN 56754-9775
Kessler, Lee H; 842 LONGVIEW DR, DETROIT LAKES, MN 56501-8021
La Voie, Randy; 36477 203RD AVE, CLARISSA, MN 56440-1003
Marotzke, Wendel K; 31113 US HIGHWAY 59, HAN-COCK, MN 56244-2558
Meemken, Tim R; 26 SKYVIEW DR, SAUK RAPIDS, MN 56379-1318
Meyer, Delano R; 61203 150TH ST, CHOKIO, MN 56221-3078
Mueller, David; 4371 OLD HIGHWAY 33, CLOQUET, MN 55720-9296
Norgaard, Al; 22979 FOX RUN DR, NEVIS, MN 56467-5102
Prause, Eugene J; 1136 SUNSET DR, FERGUS FALLS, MN 56537-1739

Prochnow, Norman D; 2005 RIDGEWOOD DR NW, ALEXANDRIA, MN 56308-4946
Severson, Cal; 10654 TOWN LINE RD, HIBBING, MN 55746-8101
Teigen, David H; 5153 RED RAMBLER DR, PINE RIVER, MN 56474-3567
Wilson, Weldon O; 5143 40TH ST S, SAINT CLOUD, MN 56301-8820

Advisory Ordained

Bendix, Leland D; 19104 LINCOLN ST NW, ELK RIVER, MN 55330-2316

Advisory Commissioned

Cooper, Craig Laurance; 1602 PARK VIEW LN NE, SAUK RAPIDS, MN 56379-5802

Minnesota South District

Voting Ordained

Bode, Grant T; 700 S BROADWAY ST, NEW ULM, MN 56073-3405
Briel, Steven C; 9141 COUNTY ROAD 101, CORCORAN, MN 55340-9694
Fiege, Scott T; PO BOX 209, LAKE CITY, MN 55041-0209
Klaus, Kurt R P; 4843 124TH LN NE, BLAINE, MN 55449-7302
Krentz, Paul D; 844 SOUTHVIEW ST SE, WATERTOWN, MN 55388-9308
Krusemark, Jesse Ehme; 8550 N D ST, WINONA, MN 55987-9247
Markworth, James A; 18236 EMBERS AVE, FARMING-TON, MN 55024-9258
Mathews, Michael William; PO BOX 116, WALDORF, MN 56091-0116
Maurer, Rudolph H; PO BOX 36, GOOD THUNDER, MN 56037-0036
Nafzger, Peter H; 6004 GOODVIEW TRL N, HUGO, MN 55038-7471
Nirva, Michael John; PO BOX 680, HOWARD LAKE, MN 55349-0680
Olson, Jeremiah F; 1035 15TH AVE N, SOUTH ST PAUL, MN 55075-1202
Olson, Jon Christopher; 733 6TH AVE SW, PIPESTONE, MN 56164-1026
Parrish, Brent L; 20200 FAIRLAWN AVE, PRIOR LAKE, MN 55372-8846
Provost, Daniel Max; 325 FRONTAGE RD NE, BYRON, MN 55920
Reed, Russell Allan; PO BOX 147, BROWNTON, MN 55312-0147
Reimers, Russell D; 1669 40TH ST, CEYLON, MN 56121-1143
Rinne, Rex A; 4721 ADAIR CT, CRYSTAL, MN 55429-3562
Trapp, Thomas Harvey; 1698 HUBBARD AVE, SAINT PAUL, MN 55104-1130
Trueblood, Robert Cairl; 1623 170TH ST, FAIRMONT, MN 56031-1305
Vano, Joel M J; 1606 PORTLAND AVE, ALBERT LEA, MN 56007-3572
Vollrath, Jonathan H; 237 PEARL ST S, DOVER, MN 55929-2740
Weiss, Stephen Thomas; 38854 800TH ST, LAKEFIELD, MN 56150
Zieroth, Gary W; 1966 WATERFORD LN, CHASKA, MN 55318-2855

Voting Lay

Boese, Jeffrey L; 8745 JOHANSEN AVE S, COTTAGE GROVE, MN 55016-4988
Breitharth, Neal D; 2579 STELLA CT, FAIRMONT, MN 56031-3316
Chaney, Victor R; 15744 DRAKE ST NW, ANDOVER, MN 55304-4578
Finger, Richard L; 215 S 1ST ST, LEWISTON, MN 55952-1414
Frederick, Jim E; 837 LINDEN ST N, NORTHFIELD, MN 55057-1354
Grimm, Hiram E; 12985 COUNTY ROAD 41, COLOGNE, MN 55322-9603
Hagemann, Benjamin; 9169 10TH ST SE, BUFFALO, MN 55313-4634

Hagen, Michael G; 14916 1ST AVE S, BURNSVILLE, MN 55306-6452
 Heuton, Lynne M; 1236 MARSHALL AVE, SAINT PAUL, MN 55104-6435
 Ihrke, Jessica; 2983 MONROE DR NW, ROCHESTER, MN 55901-5552
 Kroehler, Phyllis L; 44205 220TH ST, ARLINGTON, MN 55307-9437
 Lee, Edward H; 148 140TH ST, SHERBURN, MN 56171-1122
 Lenz, Paul C; 909 9TH AVE N, SAINT JAMES, MN 56081-1514
 Mews, Bruce; 92301 930TH ST, WINDOM, MN 56101
 Olson, Barry; 816 N CRAIG ST, JANESVILLE, MN 56048-9559
 Ortluff, Dale O; 695 SOUTHVIEW DR SW, HUTCHINSON, MN 55350-2748
 Ostlie, Robert J; 3644 CLINTON AVE, MINNEAPOLIS, MN 55409-1348
 Preus, Christian A; 17330 COUNTY ROAD 24, MINNEAPOLIS, MN 55447-1210
 Rasmussen, Stan; 1404 27TH ST SW, AUSTIN, MN 55912-5417
 Reinitz, Joel; 2610 HALSTEAD LN, MOUND, MN 55364-9401
 Sorenson, Sara A; 24686 OLD CHURCH RD, RED WING, MN 55066-7613
 Spencer, Jeffrey M; 641 E FOREST ST, BELLE PLAINE, MN 56011-2247
 Venske, Joshua C; 188 SCOTT LN, WACONIA, MN 55387-9615

Advisory Ordained

Bailey, Robert G; 435 E 3RD ST, ALBERT LEA, MN 56007-3015
 Rokke, Ralph M; 5837 PLEASANT AVE, MINNEAPOLIS, MN 55419-2306

Advisory Commissioned

Burkart, Jeffrey E; 433 IRENE CT, ROSEVILLE, MN 55113-3520
 Harwell, Matthew Clark; 1817 IVES AVE N, GLENCOE, MN 55336-1422
 Henry, Lynn E; 4206 HARRIET AVE, MINNEAPOLIS, MN 55409-1836
 Loontjer, Gary L; 2101 BLAKE AVE, LESTER PR, MN 55354-2002
 Pfeiffer, Cletus Ralph; 5615 23RD AVE NW, ROCHESTER, MN 55901-2123

Missouri District

Voting Ordained

Boisclair, David R; 4121 BEGG BLVD, SAINT LOUIS, MO 63121-3103
 Buchmueller, Barrett Ryan; 215 N MAIN ST, FREISTATT, MO 66564-2501
 Clow, Keith M; PO BOX 42, AUXVASSE, MO 65231-0042
 Gaunt, Douglas A; 609 NORWICH DR, SAINT CHARLES, MO 63301-0439
 Gier, James D; 1500 TRACY AVE, EXCELSIOR SPG, MO 64024-8209
 Golden, Kevin Scott; 9241 CLAYTON RD, SAINT LOUIS, MO 63124-1509
 Gutz, Glen E; 201 E 4TH ST, SALISBURY, MO 65281-1340
 Kettner, David L; 1106 BAY CT, SALEM, MO 65560-2808
 King, James T; 916 MICHIGAN ST, FARMINGTON, MO 63640-1432
 Koester, Kevin Martin; 409 S HICKORY ST, OWENSVILLE, MO 65066-1500
 Lemcke, Brian S; 1413 ½ NEBRASKA ST, MOUND CITY, MO 64470
 Lukefahr, David Phillip; 712 S OSTEOPATHY AVE, KIRKSVILLE, MO 63501-1574
 Marks, Matthew T; 4552 HIGHWAY B, PERRYVILLE, MO 63775-8724
 Marler, William R; 3642 W GREENWOOD ST, SPRINGFIELD, MO 65807-5539
 Martin, Mark D; 1941 RANDOL AVE, CAPE GIRARDEAU, MO 63701-2320
 Miille, Timothy Charles; PO BOX 85, BLACKBURN, MO 65321-0085

Niles, John Patrick; 608 NW 8TH ST, CONCORDIA, MO 64020-9784
 Patschke, Scott Anthony; 3914 S RIVER BLVD, INDEPENDENCE, MO 64055-4342
 Poppe, Leonard B; 21037 ROTERMUND AVE, LINCOLN, MO 65338-2731
 Powell, Samuel Michael; 2016 SAINT LOUIS RD, JEFFERSON CTY, MO 65101-4364
 Priem, Matthew David; 300 N HIGH DR, RAYMORE, MO 64083-9129
 Rall, Ronald Dean; 6949 PERNOD AVE, SAINT LOUIS, MO 63139-2117
 Roeglin, Matthew David; 1841 CHARLESTON ESTATES DR, FLORISSANT, MO 63031-1059
 Schulte, Gary R; 4407 LIBERTY MEADOWS RD, DE SOTO, MO 63020-3261
 Simmons, William T; 8333 WEBER TRAIL DR, SAINT LOUIS, MO 63123-4645
 Thieme, Brian K; 520 N CRATER LAKE DR, COLUMBIA, MO 65201-6871
 Wollenburg, Alan J; 104 LINDA DR, SIKESTON, MO 63801-4610

Voting Lay

Alexander, Steven P; 13012 EASTWOOD DR, DE SOTO, MO 63020-2930
 Becker, Michael A; 1323 WEBSTER PATH DR, WEBSTER GRVS, MO 63119-3942
 Brandt, Aaron; 980 NE 10, KNOB NOSTER, MO 65336-2010
 Burgdorf, Erik D; 2497 ANNAPOLIS WAY, SAINT CHARLES, MO 63303-2907
 Craig-Meyer, Jeff; 2013 CONGRESS ST, SAINT LOUIS, MO 63118-1603
 Dieckman, Dallas J; 312 W NORTH ST, WARRENSBURG, MO 64093-1332
 Drewes, David A; 7270 S WINCHESTER DR, SAINT LOUIS, MO 63121-2621
 Howell, Vicki; 67 ALBRECHT LN, SCOTT CITY, MO 63780-2764
 Jamison, Rob; 3721 FEE FEE RD, BRIDGETON, MO 63044-2914
 Kiefer, Daniel H; 104 NORTHVIEW DR, PERRYVILLE, MO 63775-6511
 Koch, Mark; 2670 HIGHWAY E, NEW HAVEN, MO 63068-2234
 Kurth, Robert P; 110 W 5TH ST, ALMA, MO 64001-9740
 Lininger, David I; 42 ROUNDTREE RD, URBANA, MO 65767
 Mahsman, Phillip D; 13526 PIKE 103, NEW LONDON, MO 63459-2106
 Marquardt, John A; 1016 SE 4TH TER, LEES SUMMIT, MO 64063-3222
 Mc Donnell, Peter W; 3615 FOREST DALE DR, SAINT LOUIS, MO 63125-4213
 Palisch, Matthew E; 1311 COUNTY ROAD 614, JACKSON, MO 63755-7655
 Pappert, Don S; 402 S MILL ST, SMITHVILLE, MO 64089-9337
 Proctor, Stanley I; 50 HIGH VALLEY DR, CHESTERFIELD, MO 63017-2716
 Saugstad, Dennis L; PO BOX 68, WESTON, MO 64098-0068
 Scheu, Robert L; 5228 SUMMER CIR, IMPERIAL, MO 63052-2176
 Schnitker, Herb; 12597 AUDRAIN RD, MIDDLETOWN, MO 63359
 Swanson, Kurt; 22707 E 41ST TER S, BLUE SPRINGS, MO 64015-7901
 Weber, James; 3420 COUNTRY CLUB DR, JEFFERSON CTY, MO 65109-1031
 Wiegel, Jim; 15120 LIV 240, CHILLICOTHE, MO 64601-2797
 Williams, Lisa C; 928 W 34TH ST, KANSAS CITY, MO 64111-3612

Advisory Ordained

Dissen, David V; 211 HILLVIEW ST, CPE GIRARDEAU, MO 63703-6327
 Greene, Frank N; 8708 N HARRISON ST, KANSAS CITY, MO 64155-2694

Gundermann, Vernon D; 705 ECKRICH PL, WEBSTER GRVS, MO 63119-4972
 Hoyer, Martin O; 19083 HOBBS RD, BARNETT, MO 65011-3618

Advisory Commissioned

Bobzin, John C; 32513 COUNTY LINE RD, CONCORDIA, MO 64020-6353
 Buchholz, David Allen; 6609 N CAMDEN AVE, KANSAS CITY, MO 64151-1998
 Cohrs, Richard Paul; 3750 MAJESTIC CT, SAINT CHARLES, MO 63303-1911
 Duesenberg, Janyce S; 9844 EAGLE HILL LN, SAINT LOUIS, MO 63127-1546
 Engelbrecht, John M; 1110 MEADOWS PL, JEFFERSON CTY, MO 65101-3782
 Flandermeyer, Michael D; 3010 SHERWOOD LN, SAINT CHARLES, MO 63301-0723
 Flenner, Lorraine Faye; 311 BOULDER RIDGE, FARMINGTON, MO 63640
 Frank, David J; 808 SW STONEHENGE ST, BLUE SPRINGS, MO 64015-6227
 Frank, John R; 17 KEYSTONE COURT, FENTON, MO 63026
 Geisler, Ralph L; 734 MEMOIR LN, MANCHESTER, MO 63021-7038
 Kleiboeker, Carole A; 14579 LAWRENCE 1060, STOTTS CITY, MO 65756-9172
 McDonnell, Ruth Ericka; 3615 FOREST DALE DR, SAINT LOUIS, MO 63125-4213
 Rice, Denise L; 835 LA BONNE PKWY, MANCHESTER, MO 63021-7056
 Schneider, Richard W; 1707 NE 70TH ST, GLADSTONE, MO 64118-7840

Montana District

Voting Ordained

Lehmann, Charles Ray; 504 E ELM ST, THREE FORKS, MT 59752-8924
 Peterson, Kevin M; 5 MILLER LN, SALMON, ID 83467-5163
 Schlund, Steven R; 2922 1ST AVE N, GREAT FALLS, MT 59401-3404
 Sias, John W; PO BOX 641, COLSTRIP, MT 59323-0641
 Tabbert, Christopher J; PO BOX 332, EUREKA, MT 59917-0332
 Wendt, Ryan David; 2342 S 45TH ST W, BILLINGS, MT 59106-3864

Voting Lay

Arves, Roy; 1301 VALLEY VIEW DR, GREAT FALLS, MT 59404-1770
 Delgado, Frank D; 35489 DUBLIN GULCH RD, ST IGNATIUS, MT 59865-9213
 Hein, Gregg A; 2916 BELVEDERE DR, BILLINGS, MT 59102-3717
 Persinger, Brad; 94 HEATHER LN, GLASGOW, MT 59230-2002
 Streufert, David J; 716 W SAGER LN, DEER LODGE, MT 59722-9727
 Sweatman, Roland W; 255 SWAMP CREEK LOOP RD, TROUT CREEK, MT 59874-9552

Advisory Ordained

Thompson, Richard L; 5028 CHEYENNE TRL, BILLINGS, MT 59106-9617

Advisory Commissioned

Topp, David; 353 3RD AVENUE WEST N, KALISPELL, MT 59901-3918

Nebraska District

Voting Ordained

Bertrand, William R; 86628 580 AVE, CONCORD, NE 68728-2825
 Carretto, James P; PO BOX 797, WISNER, NE 68791-0797
 Clark, Thomas J; 505 GRANT ST, SAINT PAUL, NE 68873-1926
 Dickmader, Jon M; PO BOX 144, BRULE, NE 69127-0144
 Fouts, Bart J; 1364 ROAD 5600, HEBRON, NE 68370-1052
 Gruber, James L; 834 N 3RD ST, HAMPTON, NE 68843-9245

Hanson, Dean A; PO BOX 211, PLEASANTON, NE 68866-0211
 Hauptmeier, Tyler D; 316 S 10TH ST, WYMORE, NE 68466-2116
 Hayes, Joshua Jeffrey; 11440 W PANAMA RD, CRETE, NE 68333-3309
 Hedstrom, Dale Robert; 420 GLOBE ST, OXFORD, NE 68967-9580
 Lowe, Joshua Thomas; 309 N PINE ST, BLUE HILL, NE 68930-5503
 Mattfeld, William A; 632 ROAD 8, SCHUYLER, NE 68661-7203
 Meraz, Jonathan R; PO BOX 159, PLAINVIEW, NE 68769-0159
 Moorhead, William G; 1110 S 90TH ST, OMAHA, NE 68124-1202
 Mortenson, Matthew C; 940 CENTRAL AVE, HUM-BOLDT, NE 68376-6112
 Oetting, Larry Wayne; 6920 NW 3RD ST, LINCOLN, NE 68521-6619
 Ryding, John A; 1120 LAWDALE AVE, O'NEILL, NE 68763
 Tuma, Brian Douglas; PO BOX 17, CORDOVA, NE 68330-0017
 Weber, Mark W; PO BOX 8, CEDAR BLUFFS, NE 68015-0008
 Wellman, Keith B; 33851 ROAD 726, WAUNETA, NE 69045-5000
 Werling, Gary W; PO BOX 39, GRETNA, NE 68028-0039
 Winter, Frank E; 2114 CLEARFIELD DR, NORFOLK, NE 68701-2309
 Ziegler, Karl P; 4405 ANCHOR MILL DR, BELLEVUE, NE 68123-1169

Voting Lay

Albrecht, Carol; 807 N COMMERCIAL AVE, SUPERIOR, NE 68978-1234
 Banks, Donald R; PO BOX 364, IMPERIAL, NE 69033-0364
 Conrad, Steve; 1416 Q RD, BEEMER, NE 68716-4048
 Fischer, Craig E; 705 W GOLD COAST RD, PAPILLION, NE 68046-3126
 Hennings, Verle D; PO BOX 85, FUNK, NE 68940-0085
 Hilgenkamp, Ronald; 23325 COUNTY ROAD 26, ARLINGTON, NE 68002-5044
 Hoffschneider, Mike M; 4737 PIONEERS RD, BEAVER XING, NE 68313-9469
 Loseke, Clifford; 4519 63RD ST, COLUMBUS, NE 68601-8030
 Luebbe, Lyle D; 1349 140TH, PLEASANT DALE, NE 68423-9014
 Nelson, James L; 430 E HICKORY RD, BEATRICE, NE 68310-6891
 Nielsen, Daniel L; 54527 880 RD, BLOOMFIELD, NE 68718-2044
 Oertwig, Shirley; 12470 RIVERDALE RD, RIVERDALE, NE 68870-7065
 Orth, Dwayne; 700 ROAD WEST 80, BRULE, NE 69127-3710
 Phillips, Matthew C; 1441 W CADEMON CIR, LINCOLN, NE 68523-7209
 Plond, Dave; 1519 W DIVISION ST, GRAND ISLAND, NE 68801-5743
 Prauner, Brad; 54646 832 RD, MADISON, NE 68748-6602
 Schaardt, Steven; 71637 625TH AVE, TABLE ROCK, NE 68447-3140
 Schmieding, Glen; 7532 UPTON GREY LN, LINCOLN, NE 68516-5694
 Simpson, Coleen; 85847 577TH AVE, WAYNE, NE 68787-8122
 Swanda, Jack L; 7369 N 82ND AVE, OMAHA, NE 68122-1489
 Trusty, Steven M; 1375 ROLLING HILLS LOOP, COUNCIL BLFS, IA 51503-8552
 Witt, David; 1014 N WILLIAMS AVE, HASTINGS, NE 68901-3818

Advisory Ordained

Gudgel, Richard L; 24 EASTRIDGE DR N, YORK, NE 68467-3923

Advisory Commissioned

Dehning, Mervin Waine; 236 PARKSIDE LN, LINCOLN, NE 68521-2779
 Koopman, David L; 1266 E SEWARD ST, SEWARD, NE 68434-8134
 Mc Carty, Eunice J; 4067 W CAPITAL AVE, GRAND ISLAND, NE 68803-1117

New England District

Voting Ordained

Boerger, Timothy M; 780 GRASSY HILL RD, ORANGE, CT 06477-1653
 Eddy, Daniel C; 21 ROBBINS AVE, ABINGTON, MA 02351-2133
 Hazzard, Christopher Andrew; 125 GLENWOOD DR, WESTFIELD, MA 01085-4920
 Kiesel, Martin E; 172 GRANDVIEW RD, SOUTHURY, CT 06488-1968
 Nielsen, Paul; 4 MARTIN AVE, WATERVILLE, ME 04901-4626
 Pekari, Jeremy R; 5 WAYNE RD, PEABODY, MA 01960-1011
 Sorenson, Andrew Jacob; 625 POQUONNOCK RD, GROTON, CT 06340

Voting Lay

Fuller, Peter; PO BOX 1433, MIDDLEBORO, MA 02346-4433
 Hergert, David D; 111 SHEFFIELD RD, WALTHAM, MA 02451-2322
 Kalwat, Donald; C/O HEITS POINT LUTHERAN CAMP 28345 HEITS POINT AVE, LINCOLN, MO 65338
 Meyer, Marie L; 80 HOYTS HL, BETHEL, CT 06801-2703
 Picanso, Richard F; 47 WHITE PLAINS AVE, LONDONDERRY, NH 03053-4616
 Sauer, William N; 140 HEBRON RD, BOLTON, CT 06043-7810
 Warnock, Kylee; 17 PIERCE ST, ENFIELD, CT 06082-5007

Advisory Commissioned

Bischoff, Marianne; 379 LINDEN ST APT 1, HOLYOKE, MA 01040-3152

New Jersey District

Voting Ordained

Dinger, Andrew David; 1630 AMWELL RD, SOMERSET, NJ 08873-2862
 Dunne, Michael Patrick; 203 TAYLORS MILLS RD, MANALAPAN, NJ 07726-3201
 Gewecke, Stephen A; 1606 HARBOURTON ROCKTOWN RD, LAMBERTVILLE, NJ 08530-3004
 Herring, Robert G; 222 SKYLANDS RD, RINGWOOD, NJ 07456-2905
 Herzberg, Terry R; 801 E BALDWIN ST, HACKETTSTOWN, NJ 07840-1508
 Iovine, Anthony J; 234 GRAND ST, NEW MILFORD, NJ 07646-1635

Voting Lay

Chedister, Kyle N; 140 N LIVINGSTON AVE, LIVINGSTON, NJ 07039-2100
 Chenault, Larry D; 9 VICTORY CT, DOVER, NJ 07801-5559
 Knorr, Stuart T; 743 MONTAUK DR, FORKED RIVER, NJ 08731-5331
 Onder, Paul M; 127 MOUNTAIN CIR S, WEST MILFORD, NJ 07480-3213
 Schmidt, William H; 291 N FARVIEW AVE, PARAMUS, NJ 07652-3349
 Visbeck, Charlotte P; 560 SMITH DR, PT PLEASANT, NJ 08742-5431

Advisory Ordained

Klettke, William R; 214 YORKSHIRE TER, WRIGHTSTOWN, NJ 08562-1623

Advisory Commissioned

Vogt, Caren M; 251 WHEATSWORTH RD, HAMBURG, NJ 07419-2607

North Dakota District

Voting Ordained

Chepulis, Mark Andrew; PO BOX 42, CAVALIER, ND 58220-0042
 Daenzer, Sean C; 300 MAIN ST, BARNEY, ND 58008-4005
 Drews, Mark Roger; 119 W CENTRAL AVE, BISMARCK, ND 58501-1636
 Puffe, Thomas L; 207 2ND ST SE, LAMOURE, ND 58458-7139
 Roth, Carlyle L; 1511 GLACIAL DR, MINOT, ND 58703-1222
 Waldvogel, Christopher Carl; 1316 11TH AVE S, FARGO, ND 58103-3004

Voting Lay

Bauer, Robert E; 927 ELM AVE, DICKINSON, ND 58601-6231
 Corwin, Sue; 1811 6TH AVE SW APT 12, JAMESTOWN, ND 58401-6262
 Link, William J; 1481 DOGWOOD AVE, GRAFTON, ND 58237-1742
 Riley, John P; 8098 5TH AVE NE, WILLOW CITY, ND 58384-9320
 Ruff, Del; 826 8TH AVE E, WEST FARGO, ND 58078-3107
 Trittin, Andrew E; 15975 COUNTY ROAD 22, HANKINSON, ND 58041

North Wisconsin District

Voting Ordained

Bahn, Daryn Andrew; 300 N ADAMS AVE, MARSHFIELD, WI 54449-1708
 Bohn, Daniel Lee; 990 3RD ST, PORT EDWARDS, WI 54469-1250
 Brooks, Curtis Wayne; N6810 748TH ST, ELK MOUND, WI 54739-9048
 Cluppert, Jonathan D; 10868 OLD 51 N, ARBOR VITAE, WI 54568-9721
 Errer, Joshua Samuel; 133 S ONTARIO ST, DEPERE, WI 54115
 Eyer, John C; W9304 OAK AVE, SHAWANO, WI 54166-6239
 Gehrke, Aaron R; 1010 MADELEINE ST, HOUGHTON, MI 49931-2512
 Karolus, David B; 300 LINCOLN ST, ANTIGO, WI 54409-1346
 Klug, James R; 1305 ROSE MARIE ST APT 2, WAUSAU, WI 54401-3422
 Kohn, Daniel L; 2241 HAYDEN AVE, ALTOONA, WI 54720-1548
 Lambrecht, Jeffrey A; W1143 HUCKLEBERRY ST, EDGAR, WI 54426-9739
 Sansom, James C; 306 S 45TH AVE, WAUSAU, WI 54401-3993
 Shackel, Paul L; FN1615 MEADOWVIEW DR, GREENVILLE, WI 54942
 Teeple, Jeffrey Steven; 1515 PARNELL ST, MARINETTE, WI 54143-3314
 Trewyn, John I; 884 PINECREST AVE, PHILLIPS, WI 54555-1035
 Uttenreither, Matthew J; PO BOX 68, TIGERTON, WI 54486-0068
 Voss, Dennis L; E11770 COUNTY ROAD HH, OSSEO, WI 54758-8850
 Weber, Brian Gary Scott; 42690 ELM CT, CABLE, WI 54821
 Wessel, Jonathan A; PO BOX 408, AUGUSTA, WI 54722-0408
 Wildauer, Leonard Paul; W5518 COUNTY HIGHWAY F, TREGO, WI 54888-9239

Voting Lay

Fisher, Steve; 411 DRIER ST, DURAND, WI 54736-1719
 Fleming, Sharon J; 4119 MILL RUN CT, EAU CLAIRE, WI 54703-3883
 Garbisch, Joel D; 9026 COUNTY RD N, ARPIN, WI 54410-9715
 Gehrt, Robert L; 230 S HIGH ST, EMBARRASS, WI 54933
 Hoffman, Jerome R; 461 S MAPLE ST, ELLSWORTH, WI 54011-9166
 Huettl, Michael G; 5887 STATE HIGHWAY 52, WABENO, WI 54566-9056

Kamke, David A; 802 18TH ST, MOSINEE, WI 54455-1041
 Kasten, Margaret; 2303 Agnes St, EAU CLAIRE, WI 54701
 Klosterman, Marvin; 410 E CEDAR ST, BONDUEL, WI 54107-9233
 Kubley, Carl; 529 LENZ RD, GLIDDEN, WI 54527
 McGanigle, James; 210 S 32ND AVE, WAUSAU, WI 54401-4003
 Plockelman, Victor V; W7540 US HIGHWAY 8, LADY-SMITH, WI 54848-9525
 Puro, Duane A; 8672 M.5 RD, GLADSTONE, MI 49837-9042
 Rakow, Ruben; 9110 WILLOW RD, SURING, WI 54174-9712
 Riske, Douglas E; 391 CORN RD, ATHENS, WI 54411-8648
 Rose, Martin W; 2372 20 ¼ ST, RICE LAKE, WI 54868-9783
 Rynish, Ruth; 1364 LEXINGTON CT, HOBART, WI 54155-9158
 Timm, Craig V; 150 10TH ST N, WISC RAPIDS, WI 54494-4546
 Weber, Ruth J; 3541 N WINDWARD LN, APPLETON, WI 54911-1233

Advisory Commissioned

Bahn, Karen E; 300 N ADAMS AVE, MARSHFIELD, WI 54449-1708

Northern Illinois District

Voting Ordained

Allyn, Eric F; 44 N CORNELL AVE, VILLA PARK, IL 60181-2355
 Ausra, Valdas; 9000 MENARD AVE, OAK LAWN, IL 60453-1525
 Bestul, Mark C; 307 GREGORY M SEARS DR, GILBERTS, IL 60136-4051
 Conrad, Matthew J; 5201 GALITZ ST, SKOKIE, IL 60077-2737
 Fiene, Hans William; 705 GALLANT DR, MINOOKA, IL 60447-8835
 Gallup, Roger B; 2624 OAK ST, RIVER GROVE, IL 60171-1647
 Geis, William S; 505 S PARK RD, LA GRANGE, IL 60525-6112
 Graham, Michael D; 550 4TH AVE, AURORA, IL 60505-4860
 Hahn, Kevin Eldor; 295 W SAUK TRL, FRANKFORT, IL 60423-7779
 Jahn, Wayne P; 618 W GROVE AVE, WAUKEGAN, IL 60085-1847
 Johnson, Thomas Roger; 1301 N LA SALLE DR, CHICAGO, IL 60610-1935
 Kinne, Timothy L; 21061 W MARION AVE, MUNDELEIN, IL 60060-3339
 Krause, Kenneth E; 2001 N ALPINE RD, ROCKFORD, IL 61107-1417
 Marks, Martin I; 498 WOOD ST, DEKALB, IL 60115-4087
 Mc Reynolds, Terry A; 325 RUSSELLWOOD CT, SCHAUMBURG, IL 60193-1096
 Meissner, Craig A; 1374 EAST ST, CRETE, IL 60417-3023
 Ognoskie, Daniel F; 315 E MAZON AVE, DWIGHT, IL 60420-1103
 Reeves, Bryan A; 424 INDIANWOOD BLVD, PARK FOREST, IL 60466-2249
 Schumacher, Stephen O; 1122 CATALPA LN, NAPERVILLE, IL 60540-7961
 Schutt, Timothy Edward; 802 DORAL DR, MARENGO, IL 60152
 Theiss, Terry L; PO BOX 405, PECATONICA, IL 61063-0405
 Tieman, Larry W; 409 RESERVE DR, CRYSTAL LAKE, IL 60012-3401
 Udoekong, Michael D; 18060 WHITMAN LN, LANSING, IL 60439
 Weidler, Ronald W; 1073 PONCA DR, BATAVIA, IL 60510-1145
 Wendt, Vernon E; 1641 NORTH 78TH AVE, ELMWOOD PARK, IL 60707-4113
 Whitby, Kristopher R; 102 S DERBYSHIRE LN, ARLINGTON HTS, IL 60004-6712

Winkelman, Mark P; 601 N JACKSON ST, MORRISON, IL 61270-3007

Voting Lay

Babchak, Andy; 1911 MAY DR, JOHNSBURG, IL 60051-6177
 Baker, Steven D; PO BOX 352, BOURBONNAIS, IL 60914-0352
 Bendixon, Daniel S; 1299 COBBLERS CROSSING CT, ELGIN, IL 60120-5047
 Berger, Jeff K; 236 W GLADE RD, PALATINE, IL 60067-6871
 Brown, David; 11715 S JUSTINE ST, CHICAGO, IL 60643-5027
 Browne, Isabelle C; 3450 N PANAMA AVE, CHICAGO, IL 60634-2923
 Bruns, Ruby; 1117 EASTVIEW RD, ROCKFORD, IL 61108-4127
 De Young, David A; 14100 TOD WILLIAM DR, ORLAND PARK, IL 60462-2246
 Dobbs, Michael J; 197 PENNY LN, BOLINGBROOK, IL 60440-5202
 Eney, Patricia; 308 WINDSOR CT, LAKE VILLA, IL 60046-5042
 Heller, Jeffrey S; 1124 TYRELL AVE, PARK RIDGE, IL 60068-1647
 Herman, Les; 29W170 CHISHOLM TRL, ELGIN, IL 60124
 Holtzen, Byron B; 5226 CARPENTER ST, DOWNERS GROVE, IL 60515-4520
 Kessler, Robert J; PO BOX 207, WASCOS, IL 60183-0207
 Leise, William G; 10316 LARAMIE AVE, OAK LAWN, IL 60453-4617
 Levan, Steve D; 327 E BENTON AVE, STOCKTON, IL 61085-1401
 Mauer, Janet M; 940 HOLBROOK RD APT 11B, HOMEWOOD, IL 60430-4519
 Nelson, Chris A; 213 STILLWATER CT, OSWEGO, IL 60543-8047
 Pitkus, Andrea; 1239 DEERFIELD PKWY APT 202, BUFALO GROVE, IL 60089-2609
 Quinn, Patrick; 691 SHADOW WOOD DR, DIXON, IL 61021-8403
 Reichel, William R; 702 DARTMOUTH LN, SCHAUMBURG, IL 60193-2523
 Steckelberg, Frank V; 671 KRENZ AVE, CARY, IL 60013-2011
 Stern, Mark O; 3525 S CASS CT UNIT 518, OAK BROOK, IL 60523-3718
 Streng, Willard L; 4356 W CHURCH RD, BEECHER, IL 60401-3585
 Trefitz, Henry; 2174 POINTE BLVD, AURORA, IL 60504-7569
 Wiethorn, Daphne; 12N220 WESTVIEW ST, ELGIN, IL 60124-4852

Advisory Ordained

Oliphant, Anthony J; C/O ST PETER LUTHERAN CHURCH 43W301 PLANK RD, HAMPSHIRE, IL 60140-7901

Advisory Commissioned

Arfsten, Debra Joyce; 315 DES PLAINES AVE APT 107, FOREST PARK, IL 60130-1445
 Asher, Jennie J; 2313 S 11TH AVE, BROADVIEW, IL 60155-4033
 Heck, Julie Ann; 333 JACKSON ST APT 2E, MARENGO, IL 60152-3100
 Herman, Richard E; 414 WISCONSIN AVE APT D, OAK PARK, IL 60302-3697
 Huster, Scott A; 3916 214TH ST, MATTESON, IL 60443-2417
 Laabs, Jonathan C; 116 CAMBRIAN CT, ROSELLE, IL 60172-4782
 Laabs, June M; 116 CAMBRIAN CT, ROSELLE, IL 60172-4782
 Lis, Rogene Ann; 330 WILLIAMS ST, ROSELLE, IL 60172-1185
 Sander, Sharolyn May; 1290 COVENTRY CT, ROSELLE, IL 60172-1625
 Schilling, Scott D; 91 CHATEAU DR, DYER, IN 46311-2152

Northwest District

Voting Ordained

Adams, Mark E; 1205 S 1ST ST, HERMISTON, OR 97838-8450
 Adrian, Mark Joseph; 1725 PARK AVE APT A202, BREMERTON, WA 98337-1793
 Beck, James Wesley; 1609 3RD ST, TILLAMOOK, OR 97141-2121
 Bjornstad, Robert M; 2081 ROLLIN AVE NW, SALEM, OR 97304-4815
 Brandt, Nathan M; 8740 SW SAGERT ST, TUALATIN, OR 97062-9116
 Dinger, Jonathan Mark; 1350 BALDY AVE, POCATELLO, ID 83201-7104
 Donnan, John Michael; 470 NEVADA DR, LONGVIEW, WA 98632-5718
 Edwards, Michael; 12717 SE 301ST ST, AUBURN, WA 98092-2171
 Garrison, Thomas B; 2477 SW CHERRY PARK RD, TROUTDALE, OR 97060-2933
 Griesse, Mark E; 381 SINCLAIR LN, SELAH, WA 98942-9014
 Hirsch, Thomas William; 865 NW 5TH ST, GRANT'S PASS, OR 97526-1530
 Jenson, James B; 15707 423RD AVE SE, GOLD BAR, WA 98251-9510
 Luther, John W; 748 S 48TH ST, SPRINGFIELD, OR 97478-6858
 Mantey, Matthew Robert; 134 S 206TH ST, DES MOINES, WA 98198-2815
 Onken, Kurt Dean; 6705 67TH DR NE, MARYSVILLE, WA 98270-7773
 Pauls, Timothy J; 5959 W ELKHORN DR, BOISE, ID 83709-3112
 Ries, Jeffrey E; 3410 6TH AVE, TACOMA, WA 98406-5402
 Rockey, Jonathan R; PO BOX 1994, PALMER, AK 99645-1994
 Sedlmayr, Roger M; 527 STONEHEDGE LOOP, TWIN FALLS, ID 83301-5540
 Sundquist, Robert Paul; 7948 N CARRINGTON LN, COEUR D'ALENE, ID 83815-8122
 Von Behren, Michael T; 7307 N NEVADA ST, SPOKANE, WA 99208-5516
 Werfelmann, Theodore P; 5307 NATHAN LOOP SE, AUBURN, WA 98092-0801

Voting Lay

Bauer, Louis E; 7303 NE 43RD ST, VANCOUVER, WA 98662-6755
 Brandhorst, Carl T; 683 CRAVEN ST N, MONMOUTH, OR 97361-1210
 Collison, Virginia A; 44111 SE TAPP RD, SANDY, OR 97055-6766
 Corder, Timothy L; 357 SE CORDER DR, MOUNTAIN HOME, ID 83647-5853
 Edmon, Harry; 23824 27TH PL W, BRIER, WA 98036-8477
 Fearn, Nigel R; PO BOX 576, ASHTON, ID 83420-0576
 Goerisch, Jeff A; 2850 PELICAN DR, ANCHORAGE, AK 99502-1663
 Goertzen, Matthew L; 610 WILLOWLAWN RD, YAKIMA, WA 98908-8057
 Greenwalt, Pat; 12750 NW SEASIDE WAY, SEABECK, WA 98380-8813
 Hoehne, William H; 2915 LIBERTY ST SW, ALBANY, OR 97321-3461
 Hood, Bruce; PO BOX 625, ONALASKA, WA 98570-0625
 Howald, Gregory J; 257 MILLER LN, MYRTLE POINT, OR 97458-1589
 Kessinger, Gregory L; 14005 E ROCKWELL AVE, SPOKANE VLY, WA 99216-2607
 Mai, Brent; 20303 SW TREMONT WAY, BEAVERTON, OR 97007-8595
 Murphy, Ann I; 4603 SW 327TH PL, FEDERAL WAY, WA 98023-1928
 Nichols, Michael A; 25723 163RD AVE SE, COVINGTON, WA 98042-8803
 Rowe, Terry J; 155 BROOKLANE N, TWIN FALLS, ID 83301-0005
 Schultz, Gerald M; 8494 W RUSHMORE ST, RATH-DRUM, ID 83858-8568

Schwark, August C; 1411010 209TH AVE NE, WOODEN-VILLE, WA 98077
Seemer, Wayne; 7606 138TH PL NE, REDMOND, WA 98052-4007
Strege, John W; 503 STAGECOACH CT, RICHLAND, WA 99354-1734

Advisory Ordained

Hoelter, Mark E; 16452 NE FARGO ST, PORTLAND, OR 97230-5528
Schumacher, Warren W; 2254 NE 13TH AVE, HILLS-BORO, OR 97124-1363

Advisory Commissioned

Bass, Gerod Robert; 1807 187TH STREET CT E, SPAN-AWAY, WA 98387-4141
Kunkel, Dustin; 4538 NE 74TH AVE, PORTLAND, OR 97218-3818
Munster, Mervin D; 3036 ASH ST, FOREST GROVE, OR 97116-8639

Ohio District

Voting Ordained

Adamson, Terrance Sean; 133 CENTRAL DR, AMHERST, OH 44001-1601
Arsse, Berhanu D; 6213 STORNOWAY DR N, COLUM-BUS, OH 43213-2161
Casci, Arthur M; 820 AUTUMN LEAF DR, BEAVER-CREEK, OH 45430-1491
Garred, Matthew M; 3019 PIRATES CV, REMINDER-VILLE, OH 44202-8512
Haugen, James A; 15871 PINEWOOD DR, STRONGS-VILLE, OH 44149-5625
Hough, Ralph Clark; 7707 MARKET AVE N, N CANTON, OH 44721-1642
Kane, David F; 17 UNIOTO DR, CHILLICOTHE, OH 45601-7827
Marcis, Peter C; 610 CRIPPLE CREEK CT, NAPOLEON, OH 43545-2223
May, Curtis A; 11917 BEAN RD, CHARDON, OH 44024-9097
Patterson, Jeffery Lynn; 17396 SCHUMM RD, WILLSHIRE, OH 45898-9837
Riggs, Robert V; PO BOX 186, SUNBURY, OH 43074-0186
Rodencal, Larry J; 5367 RAWHIDE CT, CINCINNATI, OH 45238-4248
Rutz, John M; 601 LOUISIANA AVE, PERRYSBURG, OH 43551-2274
Tursic, Richard Ernest; 969 LAKEWAY CT, UNION, KY 41091-9555
Welter, Austen Lee; 908 S GREEN RD, SOUTH EUCLID, OH 44121-3453

Voting Lay

Ahrens, Robert C; 11583 MAPLERIDGE DR, N ROYAL-TON, OH 44133-2901
Carothers, Randy C; 21709 COUNTY ROAD R, FAYETTE, OH 43521-9607
Engelmann, William C; 26855 COOK RD, OLMSTED FALLS, OH 44138-1413
Gibson, Daniel W; 613 SACKETT ST, MAUMEE, OH 43537-2860
Henkel, Charles E; 6767 HENDRICKSON RD, MIDDLE-TOWN, OH 45044-8801
Kelm, Gary; 8524 ALTHAUS RD, CINCINNATI, OH 45247-2530
Mc Greehan, Paula R; 4542 PEARL RD, CLEVELAND, OH 44109-4876
Schley, Leo D; 356 TOWNSHIP ROAD 1204, PROCTOR-VILLE, OH 45669-8690
Schrock, Jeffrey C; PO BOX 74, HOMER, OH 43027-0074
Spudich, Peter P; 36613 STEVENS BLVD, WILLOUGHBY, OH 44094-6354
Stoops, Joseph L; 409 VICTOR AVE, CUYAHOGA FLS, OH 44221-2153
Stottlemeyer, Sarah E; 30316 NEW BAVARIA RD, DEFI-ANCE, OH 43512-8942
Vette, Craig L; 1668 FOREST VIEW, PATASKALA, OH 43062
Whichman, Kenneth; 3925 KILBOURNE AVE, CINCIN-NATI, OH 45209-1816

Wilms, David E; 2650 BROWN RD, ASHTABULA, OH 44004-8852

Advisory Ordained

Kleimola, Ryan Dale; 126 YALE DR, TOLEDO, OH 43614-2944
Weiss, Donald E; 5211 EAGLES LANDING DR, OREGON, OH 43616-1106

Advisory Commissioned

Mills, Kathleen Victoria; 140 EVERGREEN TER, COLUM-BUS, OH 43228-1824

Oklahoma District

Voting Ordained

Borntrager, Phillip A; 725 WALLACE ST NW, ARDMORE, OK 73401-1961
Boster, Kory B; 832 E CREEK AVE, SALLISAW, OK 74955-5016
Brown, Eric J; PO BOX 128, LAHOMA, OK 73754-0128
Carter, Mark E; 3700 WOODLAND RD, BARTLESVILLE, OK 74006-4531
Hefta, Donald R; 500 S COUNTRY CLUB RD, EL RENO, OK 73036-4302
House, Thomas Wendell; 2706 HAYSTACK LN, ENID, OK 73703-1644
Moerbe, Ned A; 930 S 6th St, BLACKWELL, OK 74631-4212
Schneider, Eugene William; 102 SW 7TH ST, LAWTON, OK 73501-3922
Schroeder, Dwayne J; 11505 WINDMILL RD, OKLA-HOMA CITY, OK 73162-2033

Voting Lay

DeBolt, Donald J; 414 E CLAREMORE ST, CLAREMORE, OK 74017-7709
Hilderbrand, Justin M; 3311 22ND ST APT 220, WOOD-WARD, OK 73801-6335
Kastens, Louis W; 18501 AUBURN MEADOWS DR, ED-MOND, OK 73012-0612
Laffin, Gregory K; 3401 TECUMSEH RIDGE RD, NOR-MAN, OK 73069-8334
Pope, Gerald; PO BOX 126, COVINGTON, OK 73730-0126
Postier, Richard L; 1123 S RUSSELL ST, SKIATOOK, OK 74070-2125
Stehr, Richard; 7412 NW 7TH ST, OKLAHOMA CITY, OK 73127-5114
Wassilak, Eric H; 4212 NW 59TH ST, OKLAHOMA CITY, OK 73112-1331
Watkins, Andy; 500 S HUGHES AVE, MORRIS, OK 74445-2228

Advisory Ordained

Henschel, Marvin A; 7320 NW 114TH ST, OKLAHOMA CITY, OK 73162-2703

Advisory Commissioned

Watt, Suzanne Stewart; 2550 E 71ST ST, TULSA, OK 74136-5531

Pacific Southwest District

Voting Ordained

Austin, Kevin W; 6080 HAVEN AVE, RCH CU-CAMONGA, CA 91737-3004
Barth, Gregory J P; C/O OUR REDEEMER LUTH CHURCH 8520 WINNETKA AVE, WINNETKA, CA 91306-1142
Bock, Douglas P; 3158 MAVERICK DR, LK HAVASU CTY, AZ 86404-4042
Daly, Thomas Robert; 9210 N FIREBRICK DR, FOUN-TAIN HLS, AZ 85268-6604
Dannenbring, Richard A; 820 W IMPERIAL HWY, BREA, CA 92821-3808
Dargatz, Robert A; 2534 BURLY AVE, ORANGE, CA 92869-3611
Demel, Mark W; 1544 LINDA ST, FALLBROOK, CA 92028-4378
Frank, Paul J; 9601 E BROWN RD, MESA, AZ 85207-4400
Harman, Vincent Ronald; 2242 E SAN MARCOS DR, YUMA, AZ 85365-3219
Harris, James C; 22130 OTTAWA RD, APPLE VALLEY, CA 92308-6538

Hausch, Nathan A; 325 CANYON DIABLO RD, SEDONA, AZ 86351-9196
Helfrich, Matthew P; 28330 LILAC RD, VALLEY CENTER, CA 92082-5415
Jennings, Matthew Hamilton; 58318 YUCCA TRL, YUCCA VALLEY, CA 92284-6066
Jones, Brandon Scott; 2317 CANEHILL AVE, LONG BEACH, CA 90815-2259
Jones, Keith R; 6520 CAMINO VENTUROSO, GOLETA, CA 93117-1527
Krueger, Dennis J; 11650 PERRIS BLVD, MORENO VAL-LEY, CA 92557-6536
La Feve, Joshua Christopher; 3420 SWEETWATER SPRINGS BLVD, SPRING VALLEY, CA 91977-3143
Manthei, Jonathan M; 5455 BLUEBROOK LN, YORBA LINDA, CA 92887-6400
O Neal, Patrick Fine; C/O MESQUITE LUTHERAN CHURCH 450 TURTLE BACK RD, MESQUITE, NV 89027-4957
Oldenburg, Donald R; 4942 BISHOP ST, CYPRESS, CA 90630-2603
Palka, John M; 9524 MILDEN ST, LA MESA, CA 91942-4115
Parker, Dustin T; 13633 183RD ST, CERRITOS, CA 90703-8940
Perling, R John; 436 S BEVERLY DR, BEVERLY HILLS, CA 90212-4402
Poedel, David G; 3480 W GOLDEN LN, CHANDLER, AZ 85226-1497
Skopak, Jeffrey Eric; 10629 E RALPH ALVAREZ PL, TUC-SON, AZ 85747-5888
Smith, Wiley James; 1566 CAMPUS AVE, REDLANDS, CA 92374-3908
Sonnenberg, Roger R; 512 W DUARTE RD, ARCADIA, CA 91007-7323
Umberhaur, Rexford E; 6705 W 77TH ST, WESTCHES-TER, CA 90045-1101

Voting Lay

Axelson, Gene H; 12515 W KEYSTONE DR, SUN CITY WEST, AZ 85375-4212
Brunner, James W; 2819 AVENIDA VALERA, CARLS-BAD, CA 92009-7100
Callies, Ann C; 6485 E CRESTED SAGUARO LN, SCOTT-SDALE, AZ 85266-7368
Camargo, Paul; 838 S CHAPEL AVE, ALHAMBRA, CA 91801-4421
Evelyn, Ann C; 457 ARBRAMAR AVE, PACIFIC PLSDS, CA 90272-4268
Fahncke, Daniel; 10822 N HIGHWAY 191, ELFRIDA, AZ 85610-8957
Fulk, Forrest D; 6887 CUCAMONGA ST, RIVERSIDE, CA 92505-1009
Gilmore, Dorinda L; 6042 APACHE RD, WESTMINSTER, CA 92683-1916
Hayn, Kristine; 3665 NEEDLES HWY UNIT 52F, LAUGH-LIN, NV 89029-0227
Hittinger, Wayne; 4309 CEDAR AVE, EL MONTE, CA 91732-1832
Jesse, Albert F; 10810 VISTA DEL SUR, SPRING VALLEY, CA 91978-1243
Johnstone, Phyllis; 9341 TUDOR LN, GARDEN GROVE, CA 92841-3426
Kelly, Mary Helen; 46100 BURROWEED LN, PALM DES-ERT, CA 92260-5575
Kindschy, Susan; 3240 SANDY LN, SANTA YNEZ, CA 93460-9767
Kunkee, Mark W; 5390 ORANGE AVE, SAN DIEGO, CA 92115-6017
Latzke, David J; 16326 OAK SPRINGS DR, RAMONA, CA 92065-4223
Lindsey, Karina L; 3500 W MANCHESTER BLVD UNIT 15, INGLEWOOD, CA 90305-4015
Madding, Curtis L; 28641 VALLEY OAK RD, KEENE, CA 93531-1310
Manger, Charles E; 1555 BROCKMAN RD, EL CENTRO, CA 92243-9408
McInnis, Scott; 712 N CALLE LARGO, MESA, AZ 85207-6681
Niederbrach, Jon; 19791 QUIET BAY LN, HUNTINGTN BCH, CA 92648-2615

Pacheco, Fernando; 2448 CASS PL, HUNTINGTON PK, CA 90255-6702
Peters, Richard D; 873 WHITE PINES TRL, AMERY, WI 54001-5360
Smith, James B; 915 BAY HILL PL, PLACENTIA, CA 92870-5243
Williams, Beverly R; 1924 PINE TREE DR, PRESCOTT, AZ 86303-6615
Wollin, Marvin A; 2505 PUTTING GREEN DR, HENDERSON, NV 89074-8322

Advisory Ordained

Kusel, Ronald J; 3520 LADOGA AVE, LONG BEACH, CA 90808-2952
Manske, Charles Louis; 19 SPINNAKER, IRVINE, CA 92614-7062
Meyer, Thomas F; 2124 ROYAL LYTHAM GLN, ESCONDIDO, CA 92026-1073
Puls, Arthur H; 2666 COLUMBINE RD, ALPINE, CA 91901-1333

Advisory Commissioned

Hoger, Charles E; 5344 E GERDA DR, ANAHEIM, CA 92807-3111
Kolander, Eugene E; 15740 W EDGEMONT AVE, GOOD-YEAR, AZ 85395-8125
Maxwell, Deryl R; 2336 BEDFORD DR, FULLERTON, CA 92831-1506
Sims, Carolyn C; 27042 PINJARA CIR, MISSION VIEJO, CA 92691-4444
Stuewe, Isabel J; 1734 NEW HAMPSHIRE DR, COSTA MESA, CA 92626-2026

Rocky Mountain District

Voting Ordained

Besel, Keith Le Roy; 3137 W 132ND CT, BROOMFIELD, CO 80020-5243
Borcher, Alan D; 12723 S PARK AVE, RIVERTON, UT 84065-5651
Clemmer, Seth M; 1030 WOODLAND CT, ESTES PARK, CO 80517-7513
Davis, Timothy P; 514 DEXTER ST, WRAY, CO 80758-1630
Heimer, Karl P; 716 HORNCastle RD, EL PASO, TX 79907-4710
Jacoby, Jeremy Michael; 13889 ADAMS ST, THORNTON, CO 80602-7218
Langewisch, David John; 11230 W FORD DR, LAKEWOOD, CO 80226-3766
Lietzau, Elisha J S; 5347 LA COLONIA DR NW, ALBUQUERQUE, NM 87120-2489
Lucero, Dennis F; 3105 E WHILEAWAY CIR, COLORADO SPRINGS, CO 80917
Packer, Andrew Loren; 861 MEADOWS DR, PAGOSA SPRINGS, CO 81147
Peters, Gregory G; 12095 W BOWLES PL, LITTLETON, CO 80127-2317
Praeuner, Daniel C; 3117 FUTURA DR, ROSWELL, NM 88201-7703
Schulz, Donald Richard; PO BOX 126, GENOA, CO 80818-0126
Turner, John Steven; 828 RANNEY ST, CRAIG, CO 81625-2442
Wright, Karl F; 703 DOUGLAS DR, ALAMOS, CA 91101-2020
Ziegler, Larry E; 202 ELM AVE, CASTLE ROCK, CO 80104-2308

Voting Lay

Abel, Charles H; 3712 GENE LITTler LN, CLOVIS, NM 88101-3132
Green, Michael J; 2390 S 2050 W, SYRACUSE, UT 84075-9365
Hoffman, Gary; 3860 W 66TH AVE, ARVADA, CO 80003-6410
Holeton, John E; 435 S AVENIDA DEL ORO E, PUEBLO WEST, CO 81007-2038
Kingsley, Robert; 5208 RIM ROCK LN, FORT COLLINS, CO 80526-5043
Koch, Ruth N; 2741 S GARFIELD ST, DENVER, CO 80210-6621

Kopff, Christian; 1331 KENNEDY AVE, LOUISVILLE, CO 80027-1043
Liesman, Joel S; 257A 28 RD, GRAND JCT, CO 81503-2166
Mc Nerney, Hal; 355 10TH ST, BURLINGTON, CO 80807-1820
Morley, John W; 4695 MONTEBELLO DR, COLORADO SPGS, CO 80918-2717
Sanchez, Mary L; 5209 TIMBERWOLF DR, EL PASO, TX 79903-2219
Sloniger, Peary W; 156 S PINE DR, BAILEY, CO 80421-2328
Tobias, Damon P; 34 MELCOR DE CANONCITO, CEDAR CREST, NM 87008-9429
Walter, Barry E; 17601 COUNTY ROAD Q.8, FORT MORGAN, CO 80701-8536
Weber, Lisa; 34237 HIGHWAY 550 APT 28, DURANGO, CO 81301-6103
Wood, Tim; 8416 S PARFET CT, LITTLETON, CO 80127-4115

Advisory Ordained

Krause, Roger L; 8094 INSPIRATION DR, PARKER, CO 80138-8625

Advisory Commissioned

Busacker, William P; 920 NORWAY MAPLE DR, LOVE-LAND, CO 80538-5642
Fischer, Michelle Diane; 2100 WADSWORTH BLVD, LAKEWOOD, CO 80214-5707
Kurth, Robin Renea; 9709 E JEWELL AVE APT 205, DENVER, CO 80247-5716
Marshall, Gwen E; C/O TRINITY LUTHERAN 4225 W YALE AVE, DENVER, CO 80219-5710
Nyen, Duane M; 2921 BOX ELDER CIR, SAINT GEORGE, UT 84790-6903
Wegner, Paulette E; 8897 UTE DR, GOLDEN, CO 80403-8319

SELC District

Voting Ordained

Biber, Paul R; 766 CHEVRON DR, SAINT LOUIS, MO 63125-5206
Moreno, Mark C; 1295 CLUBHOUSE DR, ROCKLEDGE, FL 32955-6791
Perling, John F; 290 DELAVAN AVE, GREENWICH, CT 06830-5946
Telloni, John L; 1034 IRVINGTON AVE NE, MASSILLON, OH 44646-4424

Voting Lay

Barclay, Robert E; 1634 STODDARD LN, MT PLEASANT, WI 53406-4388
Kwiatkowski, Millicent B; 2223 KEYSTONE RD, PARMA, OH 44134-3020
Schultz, Larry A; 1566 BUSHKILL CENTER RD, BATH, PA 18014-9527
Weidner, Emily C; 415 E PINE ST APT 1714, ORLANDO, FL 32801-6629

South Dakota District

Voting Ordained

Denke, Glenn R; 27281 251ST AVE, NORRIS, SD 57560-8515
Ellis, David W; PO BOX 467, MENNO, SD 57045-0467
Garland, Curtis Doyle; PO BOX 3661, WALL, SD 57790-3661
Koch, Timothy Allen; PO BOX 52 401 SWIFT AVENUE, CRESBARD, SD 57435-0052
Nix, Matthew William; 4801 E 6TH ST, SIOUX FALLS, SD 57110-1261
Otten, David Gene; 40201 270TH ST, DIMOCK, SD 57331-5202
Pater, Paul Michael; PO BOX 607, HOWARD, SD 57349-0607
Rynearson, Timothy J; 1018 4TH ST, BROOKINGS, SD 57006-2257
Vogts, Kevin D; 369 PARTRIDGE CIRCLE, DAKOTA DUNES, SD 57049

Voting Lay

Baumann, Guy W; 24133 461ST AVE, CHESTER, SD 57016-7416

Borkowski, Ralph J; 485 57TH ST SE, HURON, SD 57350-7992
Brandt, Russell P; 824 N STATE ST, ABERDEEN, SD 57401-2578
Harnisch, Glenn W; 42086 270TH ST, PARKSTON, SD 57366-5203
Marquardt, John R; 2809 W CITY LIMITS RD, YANKTON, SD 57078-1208
Mc Kinstry, Earl R; 13053 BIG ELK DR, PIEDMONT, SD 57769-7336
Rieck, Donald E; 25120 430TH AVE, SPENCER, SD 57374-7613
Siekman, Jeffrey A; 1012 11TH ST S, BROOKINGS, SD 57006-3932
Zirpel, Dennis M; PO BOX 312, PRESHO, SD 57568-0312

Advisory Ordained

Paepke, William A; 11160 MOUNTAIN SHADOW RD, PIEDMONT, SD 57769

Advisory Commissioned

Ockander, Marli M; 7121 W 56TH ST APT 75, SIOUX FALLS, SD 57106-7567

South Wisconsin District

Voting Ordained

Beardsley, Brian M; N2506 STATE ROAD 49, BERLIN, WI 54923-8360
Billings, Steven Stewart; 300 BROAD ST, MENASHA, WI 54952-3045
Boeck, Alan G; 850 ARMSTRONG ST, PORTAGE, WI 53901-1601
Brassfield, Joel Matthew; N3770 WEEKS RD, CHILTON, WI 53014-9322
Burakowski, Jonah Peter; 1000 BLUFF ST, BELOIT, WI 53511-5167
Carlson, Neil Lars; 3357 LASALLE ST, RACINE, WI 53402-3856
Fabrizius, Karl F; 7390 HILL VALLEY CT, GREENDALE, WI 53129-2725
Giebel, Franklin H; 219 N STATE ST, NESHKORO, WI 54960-9501
Jabs, Frederick K; 6502 S BUSINESS DR, SHEBOYGAN, WI 53081-8988
Kilps, William R; 3504 PIERCE CT, TWO RIVERS, WI 54241-1858
Kroemer, James G; 9440 N BETHANNE DR, BROWN DEER, WI 53223-1210
Lane, Jason Daniel; 503 W CALUNET RD, GLENDALE, WI 53127
Liermann, Brian D; 3705 COUNTY ROAD H APT 5, FRANKSVILLE, WI 53126-9332
Meador, Nathan Michael; 124 SOUTH ST, PLYMOUTH, WI 53073-2422
Miller, Joshua M; PO BOX 233, OREGON, WI 53575-0233
Nielsen, Michael J; 1106 S MAIN ST, NECEDAH, WI 54646-8207
Paape, David B; N71W23588 HOMESTEAD RD, SUSSEX, WI 53089-3285
Roberts, Guy Willard; 660 S 14TH AVE, WEST BEND, WI 53095-3712
Senn, Randall Bryan; 3808 SANDHILL DR, JANESVILLE, WI 53546-3439
Sims, Timothy Andrew; 5335 W OKLAHOMA AVE, MILWAUKEE, WI 53219-4416
Stowe, Douglas John; 1480 E MONROE AVE, HARTFORD, WI 53027-9297
Thomas, Steven E; N8529 FRONT ST, BURNETT, WI 53922-9636
Torkelson, Daniel T; 305 N MAIN ST, NORTH PRAIRIE, WI 53153-9728
Totsky, David W; 2945 COTTONWOOD CT, BROOKFIELD, WI 53005-3869
Wangerin, Mark E; 1821 W DAISY LN, GLENDALE, WI 53209-2117
Wildauer, Micah James; 2808 W JUNEAU AVE, MILWAUKEE, WI 53208-2921
Wilkie, Dana Mark; 125 N IOWA ST, MUSCODA, WI 53573-9021
Ziemann, Kurt R; W8497 BRAZELTON DR, RANDOM LAKE, WI 53075-1106

Voting Lay

Baker, Michael; 802 MCCOY PARK RD, FORT ATKINSON, WI 53538-1065
Bellis, Timothy M; 3709 E EDGERTON AVE, CUDAHY, WI 53110-1903
Burris, Christopher D; 29911 PINESWOOD DR, BURLINGTON, WI 53105-9482
Buss, Myron G; 824 LINDEN RD, KOHLER, WI 53044-1453
Eaton, David A; 3335 4TH AVE, RACINE, WI 53402-3727
Eberhardt, David M; 1826 17TH AVE, GRAFTON, WI 53024-2033
Gohr, Phillip F; 280 N MOUNTAIN DR, MAYVILLE, WI 53050-1470
Gorgen, Thomas A; W6352 BIGHORN LN, WAUTOMA, WI 54982-7824
Haack, Susan M; 1339A CHICAGO DR, FRIENDSHIP, WI 53934
Hemenway, Kenneth; 1408 N 28TH ST, SHEBOYGAN, WI 53081-3141
Johnson, Lowell; 125 CEDAR RIDGE DR APT S141, WEST BEND, WI 53095-3682
Kabitzke, Ronald O; 6811 HICKORY RD, WEST BEND, WI 53090-8948
Kirk, Randall S; W204N6382 LANNON RD, MENOMONEE FLS, WI 53051-5416
Konetzki, Alan R; 4519 HUNTERS GLEN DR, SHEBOYGAN, WI 53083-1763
Krause, Richard E; 15980 W HEATHERLY DR, NEW BERLIN, WI 53151-5620
Ludeman, Daniel R; 9956 E RACHEL DR, CLINTON, WI 53525-8660
McCumber, Timothy; S8161 KASSNER RD UNIT 1, MERRIMAC, WI 53561-9432
Milbrath, Michael H; 4152 GLENWAY ST, WAUWATOSA, WI 53222-1116
Mueller, Gary L; 2241 N 66TH ST, WAUWATOSA, WI 53213-2037
Netz, Timothy G; N 9598 WINNEBAGO PARK RD, FOND DU LAC, WI 54937
Ott, Gina R; N4255 LONG RD, CHILTON, WI 53014-9762
Paterson, Mark R; 4635 W BLUE MOUND CT, MILWAUKEE, WI 53208-3607
Steffenhagen, William P; 5372 PARK WAY, MADISON, WI 53705-2663
Thur, Jeffrey D; 2895 CIMARRON TRL APT 1, MADISON, WI 53719-2438
Wilant, Daniel B; 3537 S 2ND ST, MILWAUKEE, WI 53207-3237
Williams, Pete; 775 THACKERAY TRL, OCONOMOWOC, WI 53066-4346
Zillmer, Stephen J; N8754 JEFFERSON RD, WATERTOWN, WI 53094-8501

Advisory Ordained

Hippenbecker, Dennis William; 12220 W RIPLEY AVE, WAUWATOSA, WI 53226-3828
Johnson, Robert E; N111W16328 CATSKILL LN, GERMANTOWN, WI 53022-4019

Advisory Commissioned

Bellin, Willard H; 2601 OLE DAVIDSON RD, MT PLEASANT, WI 53405-1440
Fick, Jeffrey A; 802 CRESTWOOD DR, WAUKESHA, WI 53188-4448
Fischer, Derek John; 1527 GRANDVIEW AVE, OCONOMOWOC, WI 53066-6707
Haas, Walter D; 1800 W MANGOLD AVE, MILWAUKEE, WI 53221-5063
Johnson, Stephen P; 2115 CARDINAL CT, WAUKESHA, WI 53186-2610
Ladendorf, Gene W; 865 W AUTUMN PATH LN, BAYSIDE, WI 53217-1605
Laesch, Roger C; 4503 N 106TH ST, MILWAUKEE, WI 53225-4518
Mercier, Gary L; 749 HOMESTEAD TRL, GRAFTON, WI 53024-1160
Mueller, John L; N80W13494 RIVER PARK DR, MENOMONEE FLS, WI 53051-7236
Pickelmann, Jonathon H; 5059 WEISS ST, SAGINAW, MI 48603-3752

Wolff, Jennifer; 4000 W RIVERS EDGE CIR APT 2, BROWN DEER, WI 53209-1128
Zuehlendorf, James F; 8279 N 46TH ST, BROWN DEER, WI 53223-3701

Southeastern District

Voting Ordained

Alms, Paul Gregory; PO BOX 187, CATAWBA, NC 28609-0187
Bean, Matthew D; 14518 PINERY WAY, MIDLOTHIAN, VA 23112-4490
Beyer, William Davis; 2920 NC HIGHWAY 42 W, CLAYTON, NC 27520-9229
Birner, Paul D; 6175 ST PETERS CHURCH RD, CONOVER, NC 28613-8752
Bohlmann, Timothy Paul; 100 MAPLE AVE, WAYNESBORO, VA 22980-4607
Deddeh, Suah S; 7415 BUCHANAN ST, LANDOVER HLS, MD 20784-2323
Dolby, Benjamin Aaron; 628 LEONARD LN, NEWPORT NEWS, VA 23601-1712
Drosendahl, John Charles; 101 N MARTIN RD, GOLDSBORO, NC 27530-7790
Foelber, John Thomas; 9701 HARDING AVE, PARKVILLE, MD 21234-2662
Gann, Jaim E; 12818 10TH ST, BOWIE, MD 20720-3651
Jeffords, Matthew K; 1813 HAZEL DR, FLORENCE, SC 29501-6337
Jones, Howard Francis; 1905 E GREENVILLE ST, ANDERSON, SC 29621-2036
Koehler, Robert Allen; 5120 HARRISON RD, FREDERICKSBURG, VA 22408-1803
Less, Keith G; 108 CEDARWOOD DR, GALENA, MD 21635-1527
Long, Charles Milton; 9135 SOAPBERRY CT, BEL ALTON, MD 20611-3110
Miller, Eric O; 1225 E MOREHEAD ST, CHARLOTTE, NC 28204-2816
Okai, Andrew T; 1200 LINDEN AVE, BALTIMORE, MD 21227-2423
Shaltanis, Mark Alan; 7426 IDYLLWOOD RD, FALLS CHURCH, VA 22043-2915
Stottlemeyer, William K; 3740 RESLEY RD, HANCOCK, MD 21750-1717
Tessmann, David H; 915 EDGEWATER RD, GIBSONVILLE, NC 27249-2778
Wollman, Michael W; 2048 CLARKSON DR, ABINGDON, MD 21009-2785

Voting Lay

Anton, Beth; 19890 NAPLES LAKES TER, ASHBURN, VA 20147-5255
Baker, Donald; PO Box 4, BANNER ELK, NC 28604
Booe, Ken; 55 PIPES BR, MURPHY, NC 28906-8649
Campbell, James; 14706 GINNY LOUISE LN, HUNTERSVILLE, NC 28078-1266
Enko, Frank; 6737 5TH AVE, BALTIMORE, MD 21222-1733
Garlington, Jerry L; 209 UPLAND TRAIL RD, ELGIN, SC 29045-8250
Goodson, Jacob; 105 CARAN RD, WILLIAMSBURG, VA 23185-2934
Handzo, Michael; 1605 BELVUE DR, FOREST HILL, MD 21050-2508
Hankins, Gary W; 14035 CANAL RD SE, CUMBERLAND, MD 21502-6420
Hirt, Robert L; 106 MEROWE CT, CARY, NC 27513-1703
Hogan, Kathleen A; 1024 E SCHUMAKER MANOR DR, SALISBURY, MD 21804-6065
Hoins, Christy; 8508 CENTURY OAK CT, FAIRFAX STA, VA 22039-3343
Jones, Crystal L; 245 CROSS CREEK DR, GLEN BURNIE, MD 21061-6214
Lucas, Donna; 8500 COLONEL SEWARD DR, FT WASHINGTON, MD 20744-4791
Martin-Watson, Betty L; 1978 WACCAMAW PATH, WINSTON SALEM, NC 27127-9433
Mason, James M; 218 SARATOGA LN, NEW BERN, NC 28562-4860
Sapsai, Andrei; 3452 RALEIGH CT, WHITE PLAINS, MD 20695-4407

Sigmon, Rex; 4257 NC HWY 16N, CONOVER, NC 28613
Sohn, Susan D; 120 WYNDCREST AVE, BALTIMORE, MD 21228-4956
Weber, Dianne K; 10359 AGECROFT MANOR CT, MECHANICSVILLE, VA 23116-5110
Welter, Wallace; 1704 BRUCEVILLE RD, MEHERRIN, VA 23954-2312

Advisory Ordained

Maack, David R; 834 MEADOW RD, SEVERN, MD 21144-2108
Scherer, Arthur W; 11 COLGATE CT, CATONSVILLE, MD 21228-5313
Seaman, William D; 5101 DUCKDOWN CT, RALEIGH, NC 27604-6103

Advisory Commissioned

Hiller, Sally Jane; 6315 GROVEDALE DR, ALEXANDRIA, VA 22310-2501
Hillhouse, Roberta S; 3920 MOUNT OLNEY LN, OLNEY, MD 20832-1124
Hills, Jennifer Ann; 5703 ROUNDTREE DR, WOODBRIDGE, VA 22193-3717

Southern District

Voting Ordained

Angerman, M Ray; 206 DEVON CT, FT WALTON BCH, FL 32547-3110
Blankschaen, Randy Matthew; 9762 HARLINGTON ST, CANTONMENT, FL 32533-4530
Boldt, Louis Alfred; 11143 MARTIN LN, TICKFAW, LA 70466-3507
Clark, John Blair; 4707 CARRINGTON BLVD SE, OWENS X RDS, AL 35763-9257
Cramer, Ryan A; 517 JERALDEAN CT, FOLEY, AL 36535-1614
Dukeman, Jeffrey Aron; 1301 31ST AVE, GULFPORT, MS 39501-1849
Greene, David Lee; 3432 AMERADA RD, KAPLAN, LA 70548-6073
Hollowach, James R; 4423 I 55 N, JACKSON, MS 39206-6102
Leigeber, Joshua Paul; 130 TUDOR AVE, NEW ORLEANS, LA 70123-1323
Marshall, Stewart A; 123 TROTMAN DR, OZARK, AL 36360-1552
Mc Comack, Paul Martin; C/O TRINITY LUTHERAN CHURCH 1301 OLIVER RD, MONROE, LA 71201
Moerbe, David C; 2456 DECATUR HWY, GARDENDALE, AL 35071-2335
Watson, Aubrey J; 7030 COVENTRY ST, NEW ORLEANS, LA 70126-1714

Voting Lay

Anderson, Betty J; PO BOX 445, CAMDEN, AL 36726-0445
Bien, Bradley D; 10 HOLLY RD, CRESTVIEW, FL 32539-7324
Cottles, Hester W; 8210 CURRAN BLVD, NEW ORLEANS, LA 70126-1908
Graham, Robert F; 2616 CRESTWOOD RD, MARRERO, LA 70072-5818
Heinicke, Robert S; 8206 LI FAIR DR, PENSACOLA, FL 32506-4356
Keyl, Mark D; 2 REDFERN TRL, PETAL, MS 39465-9415
Michalko, Edward R; 1855 GOLDEN RD, SULPHUR, LA 70665-8226
Morgan, John F; 26860 PINE DR, ATHENS, AL 35613-6350
Mundinger, Gerhard H; 127 S ROACH ST APT 109A, JACKSON, MS 39201-2913
Noon, Thomas M; 2233 MARION ST, HOOVER, AL 35226-3013
Olson, Roderick P; 40027 GADWALL CT, GONZALES, LA 70737-8540
Stevens, Mark L; 2920 EUGENE ST, BOSSIER CITY, LA 71112-2718
Stieber, John D; 13602 MEADOW RIDGE RD, SILVERHILL, AL 36576-3252

Advisory Ordained

Scheer, Raymond P; 72 IRIS DR, COVINGTON, LA 70433-9156

Advisory Commissioned

Behrens, Calvin Marvin; 21196 LOWE DAVIS RD, COVINGTON, LA 70435-5808

Southern Illinois District

Voting Ordained

Cameron, Bruce A; PO BOX 334, SPARTA, IL 62286-0334
Curtis, Heath R; 515 MAIN ST, WORDEN, IL 62097-1219
Eichhorn, Arthur David; 7116 MARDEL AVE, SAINT LOUIS, MO 63109-1123
Ge Rue, Keith Edward; 32940 ROUTE 4, GIRARD, IL 62640-8644
Hemmer, Jeffrey Brandon; 5600 OLD COLLINSVILLE RD, FAIRVIEW HTS, IL 62208-3741
Kern, David Wayne; 1 WEST FRANKFORT PLZ, W FRANKFORT, IL 62896-4964
Krenz, Stephen N; 8702 HUEY RD, HOFFMAN, IL 62250-1024
Mac Dougall, Steven Alan; 10241 S PRAIRIE RD, RED BUD, IL 62278-4611
Stallworth, Willie P; 6160 LUCILLE AVE, SAINT LOUIS, MO 63136-4839
Stratmann, David Thomas; 5221 LOOP RD, DORSEY, IL 62021-1103
Troup, Antonin C; 520 S CHURCH ST, WATERLOO, IL 62298-1429

Voting Lay

Aubuchon, Jeanne; 7629 TRIPLE LAKES RD, E CARON-DELET, IL 62240-1715
Cramer, Lester H; 9751 OLD HIGHWAY 13, MURPHYSBORO, IL 62966-5532
Edler, Olin H; 1003 N SPARTA ST, STEELEVILLE, IL 62288-1234
Guebert, Tom C; 2832 SENATE CT, CARLYLE, IL 62231-6455
Harms, Loren P; 305 E FIELD DR, RED BUD, IL 62278-1716
Hoffman, Marty; 306 JAMESTOWN CT, COLLINSVILLE, IL 62234-4364
Hutchinson, Donald J; 981 WEATHERVANE LN, TROY, IL 62294-3139
Meyer, Doug; 21 S CREST CIR, EDWARDSVILLE, IL 62025
Murphy, Connie K; 23487 N HAILS LN, DIX, IL 62830-2404
Piering, Daryl D; 4466 FOSTERBURG RD, ALTON, IL 62002-7912
Spelbring, Allan D; 7 WESTWOOD DR, HILLSBORO, IL 62049-1057

Advisory Ordained

Mitkos, Leslie J; 908 W PEARL ST, STAUNTON, IL 62088-1323

Advisory Commissioned

Becker, Larry D; 664 EMBER CREST DR, FAIRVIEW HTS, IL 62208-3975
Hasstedt, Jill A; 348 ROANOKE DR, BELLEVILLE, IL 62221-5724
Lukomski, Lynn C; 900 BELSHA ST, NEW ATHENS, IL 62264-1502
Voelker, Franklin A; 1009 MEADOWS CT, MARYVILLE, IL 62062-6673

Texas District

Voting Ordained

Appel, Timothy A; 1416 NE 8TH ST, SMITHVILLE, TX 78957-1204
Bailes, David Ray; PO BOX 594, MONTGOMERY, TX 77356-0594
Bergman, David R; 1515 S LOOP 256, PALESTINE, TX 75801-5857
Burton, Kenneth William; 800 SPRUCE ST, BORGER, TX 79007-5814
Cain, John William; 4040 WATONGA BLVD, HOUSTON, TX 77092-5321
Craver, James F; PO BOX 107, WALBURG, TX 78673-0107
Davis, John F; 5968 WHISPERING LAKES DR, KATY, TX 77493

De Young, John E; 606 BUCKBOARD ST, OVILLA, TX 75154-1602
Dominguez, Ruben; 1929 PECAN BLVD, MCALLEN, TX 78501-6730
Dorn, Michael P; 800 HOUSTON AVE, HOUSTON, TX 77007-7710
Eden, Timothy Paul; 1000 TEXAS ST, SULPHUR SPGS, TX 75482-4254
Green, Andrew W; 612 POMEGRANATE CIR, HARKER HTS, TX 76548-8015
Heckmann, Peter Tim; 6414 N HAMPTON DR, AUSTIN, TX 78723-2043
Kennedy, Christopher Michael; 6914 WURZBACH RD, SAN ANTONIO, TX 78240-3832
Kieschnick, Clyde J; 2801 ANTILLEY RD, ABILENE, TX 79606-5105
King, Jeffrey W; 10210 FM 1935, BRENHAM, TX 77833-0100
Knippa, William B; 12505 RED MESA HOLW, AUSTIN, TX 78739-7535
Lasch, Mark Frederick; 900 SPRING OAK CT, EULESS, TX 76039-7725
Lowrey, George W; 4400 W ARKANSAS LN, ARLINGTON, TX 76016-6337
Mattil, Michael J; 1200 CIMMARON TRL, SHERMAN, TX 75092-4702
Mittweide, Richard A; 17000 SMYERS LN, ROUND ROCK, TX 78681-3902
Nemec, Michael C; 428 ALEXANDER ST, HILLSBORO, TX 76645-2906
Niekerk, Timothy Roger; 23522 POWDER MILL DR, TOMBALL, TX 77377-3917
Pase, Robert J; 3000 W GOLF COURSE RD, MIDLAND, TX 79701-2913
Pena, Arturo; 4326 STETSON VW, SAN ANTONIO, TX 78223-5508
Preece, Robert C; 10334 CIMMARON TRL, DALLAS, TX 75243-2520
Rathgeber, Douglas D; 5390 CAMBRIDGE DR, BEAUMONT, TX 77707-2048
Roth, Carl David; 17805 FLORIBUNDAS, ELGIN, TX 78621-6014
Sawhill, David L; 2224 WALNUT LN, PASADENA, TX 77502-4045
Schinnerer, Craig R; 8344 HORSE WHISPER LN, FORT WORTH, TX 76131-5342
Schneider, Jack A; 6565 INDEPENDENCE PKWY, PLANO, TX 75023-3402
Sinclair, Kenneth E; 800 BROOKS ST, SUGAR LAND, TX 77478-3816
Taylor, Morris Alan; 1121 39TH ST, GALVESTON, TX 77550-3901
Ulmer, Matthew Tyler; 307 HICKORY CT, BISHOP, TX 78343-2256
Winter, Thomas William; 807 E BRAZOS ST, PEARSALL, TX 78061-3705
Wirgau, Samuel S; 19113 COUNTY ROAD 132 E, HAROLD, TX 76364-3730

Voting Lay

Adams, N David; 15235 SPRING CYPRESS RD, CYPRESS, TX 77429-6379
Angst, Lonnie W; 5037 VIKING DR, HOUSTON, TX 77092-4231
Averre, David L; 507 CORYDON DR, HUFFMAN, TX 77336-2810
Beard, Timothy P; 3549 FM 3061, THORNDALE, TX 76577-8522
Bogs, Randy L; 27710 BRIAR MEADOW RD, TOMBALL, TX 77377-6227
Bohn, George W; 407 OSAGE ST, ORANGE, TX 77630-6151
Bryson, William D; 521 ROGERS ST, SAN MARCOS, TX 78666-3223
Darlage, Larry J; 1411 PECOS DR, SOUTHLAKE, TX 76092-5918
Doederlein, Tommy; 1309 COUNTY ROAD R, LAMESA, TX 79331-1853
Edwards, Dennis; 397 COUNTY ROAD 133, RIESEL, TX 76682-3740
Fuller, William G; 15115 MULE TREE ST, SAN ANTONIO, TX 78232-4615

Ganske, Wayne A; 308 VICTORIA ST, NAVASOTA, TX 77868-3155
Harvey, Larry D; 3423 CANDLERIDGE DR, SPRING, TX 77388-5216
Headley, Matthew C; 9316 MUSKBERRY CV, AUSTIN, TX 78717-5527
Heckmann, Debra E; 1110 COUNTY ROAD 341, GATESVILLE, TX 76528-4374
Jones, Roy R; 3314 SIERRA CT, SAN ANGELO, TX 76904-6937
Karle, Fred G; 8100 N 23RD ST, MCALLEN, TX 78504-9685
Kubitz, Marcia L; 8591 COUNTY ROAD 124, VERNON, TX 76384-9013
Landgraf, Martin J; PO BOX 691721, SAN ANTONIO, TX 78269-1721
Lehrmann, Harold W; 9100 INDEPENDENCE PKWY, #905, PLANO, TX 75025
Loessin, John P; 418 GLENLEA DR, FRIENDSWOOD, TX 77546-3801
Markgraf, Gary L; 4409 SYCAMORE SCHOOL RD, FORT WORTH, TX 76133-7051
Maxwell, Stephen J; 3017 DEER TRL, MC KINNEY, TX 75071-3437
May, Kenneth J; 2612 CHESTNUT DR, PAMPA, TX 79065-2914
Moore, Adolphus; 17426 N BARKER ST, HOUSTON, TX 77084-1100
Morgan, David; 420 REDBUD DR, FORNEY, TX 75126-9651
Newton, Charles M; 1411 TOWNSHIP CT, ROSENBERG, TX 77471-6116
Ogg, Larry T; 1107 SPRINGDALE CT, SUGAR LAND, TX 77479-6250
Patschke, Dennis R; 1029 PRIVATE ROAD 8023, LINCOLN, TX 78948-6469
Prestridge, Marceil M; 8320 FM 153, WINCHESTER, TX 78945-5312
Rohloff, Douglas G; 477 HIDDEN MEADOW CT, RHOME, TX 76078-2169
Runzheimer, James D; 2405 GARDEN PARK CT STE A, ARLINGTON, TX 76013-1341
Sampson, Steven P; 222 LEE DR, KILGORE, TX 75662-1422
Waterman, William L; 6129 PEBBLE BEACH DR, CORP CHRISTI, TX 78413-3124
Wilson, Michael A; 171 HIDDEN OAK LN, SEGUIN, TX 78155-8180
Yox, Andrew; 409 SOUTHGATE DR, MT PLEASANT, TX 75455-6033
Zieschang, Michael W; 3206 CENTRALIA CV, AUSTIN, TX 78745-6705

Advisory Ordained

Fleischhauer, Harold L; 15722 HONOLULU ST, JERSEY VLG, TX 77040-1225
Graf, Herbert C; 8 VILLAGE HILL DR, CONROE, TX 77304-3526
Stoppenhagen, Norman W; 9513 GRACELAND TRL, AUSTIN, TX 78717-2971

Advisory Commissioned

Brady, Tia Michele; 10224 HOLLY GROVE DR, FORT WORTH, TX 76108-3741
Fredenburg, Martha Ann; 9634 LARK MEADOW DR, HOUSTON, TX 77040-3916
Himmeler, Jonathan C; 13331 LYNDONVILLE DR, HOUSTON, TX 77041-5862
Jacobsen, Julie M; 1938 GARDEN RD TRLR 256, PEARLAND, TX 77581-8781
Jeffers, Debra W; 12871 WESTLEIGH DR, HOUSTON, TX 77077-3738
Lunak, Robert E; 3801 N MCCOLL RD APT 926, MCALLEN, TX 78501-9157
Mc Clain, Leann E; 107 TOMAHAWK, LA GRANGE, TX 78945-5337
Muth, Janet J; 1358 CHARDONNAY DR, HOUSTON, TX 77077-3140
Nelson, Michael Ted; 4212 BROOKWOODS DR, HOUSTON, TX 77092-8328
Wilson, Allison L; 5801 IMOGENE ST, HOUSTON, TX 77074-7727

Wyoming District

Voting Ordained

Cain, Paul J; 910 IDAHO AVE, SHERIDAN, WY 82801-2733
Hill, John E; 3630 NAVARRE RD, CASPER, WY 82604-5020
Humphrey, Kenneth Lawrence; 405 JACKSON CT, MORRILL, NE 69358-4534
Maas, Mark J; 1301 HACKAMORE RD, CHEYENNE, WY 82009-1247
Martin, James R; 351 SUNSET ST, GREEN RIVER, WY 82935-4024
Strawn, Allen K; PO BOX 452, BRIDGEPORT, NE 69336-0452

Voting Lay

Campbell, Kiley R; PO BOX 11742, JACKSON, WY 83002-1742
Fink, Richard A; 8130 E GEARY DOME RD, EVANSVILLE, WY 82636-9787
Lakin, Stan W; 907 ERIE DR, BUFFALO, WY 82834-2592
Merritt, Ronald; 1345 6TH ST, GERING, NE 69341-3340
Mischnick, Ronald W; 1631 TOLUCA AVE, ALLIANCE, NE 69301-2253
Tackitt, Amy; 22 JEFFERSON RD, WHEATLAND, WY 82201-8536

Advisory Ordained

Nemec, Donald P; PO BOX 416, FORT WASHAKIE, WY 82514-0416

B. Advisory Representatives and Committees

ELECTED OFFICERS

President

Harrison, Matthew C., Ballwin, MO

First Vice-President

Mueller, Jr., Herbert C., Waterloo, IA

Second Vice-President

Wohlrahe, Jr., John C., St. Francis, WI

Third Vice-President

Maier, Paul L., Kalamazoo, MI

Fourth Vice-President

Preus, Daniel, St. Louis, MO

Fifth Vice-President

Murray, Scott R., Houston, TX

Secretary

Hartwig, Raymond L., St. Louis, MO

DISTRICT PRESIDENTS

Anderson, Allen D., Rocky Mountain
Baneck, James A., North Dakota
Benke, David H., Atlantic
Boche, Richard O., Wyoming
Cripe, Terry L., Ohio
Denninger, John R., Southeastern
Fondow, Donald J., Minnesota North
Forke, Terry R., Montana
Gilbert, Dan P., Northern Illinois
Henke, Barrie E., Oklahoma
Hennings, Kenneth M., Texas
Kohlmeier, Keith E., Kansas
Krueger, Carl H., Jr., SELC
Linnemann, Paul A., Northwest
Lueck, Dwayne M., North Wisconsin
Maier, David P., Michigan
May, Daniel P., Indiana
Miller, Mark A., Central Illinois
Mirly, Ray G., Missouri
Nadasdy, Dean W., Minnesota South

Newton, Robert D., California-Nevada-Hawaii
Paavola, Roger C., Mid-South
Sattgast, Dale L., South Dakota
Saunders, Brian S., Iowa East
Scharr, Timothy J., Southern Illinois
Schultz, Kurtis D., Southern
Sieveking, Paul G., Iowa West
Sommerfeld, Russell L., Nebraska
Stechholz, David P., English
Steinbronn, Anthony J., New Jersey
Stoterau, Larry A., Pacific Southwest
Walton, Gregory S., Florida-Georgia
Wicher, Chris C., Eastern
Wille, John C., South Wisconsin
Yeadon, Timothy R., New England

AD HOC CONVENTION COMMITTEE

Committee for Convention Nominations

Chair

Egger, Carl T., Muscatine, IA

Vice-Chair

Sias, John W., Colstrip, MT

Secretary

Sramek, Leslie, Mascoutah, IL

BOARDS

LCMS Board of Directors

Belton, Victor J., Atlanta, GA
Brantz, Walter G., Cody, WY
Brashear, Kermit A., Omaha, NE
Carter, James, Arlington Heights, IL
Edwards, Gloria, Portola Valley, CA
Everts, Ed H., Daytona Beach Shores, FL
Frndak, Keith, Cabot, PA
Harrison, Matthew C., Ballwin, MO
Hartwig, Raymond L., St. Louis, MO
Kuhn, Robert T., Oviedo, FL
Kumm, Michael L., Millstadt, IL
Muchow, Donald K., Buda, TX
Mueller, Jr., Herbert C., Waterloo, IL
Pohl, Curtis, St. Michael, MN
Puck, Warren, Manning, IA
Schultz, Ronald, St. Louis, MO
Senske, Kurt M., Austin, TX
Williamson, Gregory K., St. Louis, MO
Wulf, Jerald C., St. Louis, MO

Board for National Mission

Board

Briel, Steven C., Corcoran, MN

Staff

Williamson, Gregory K., St. Louis, MO

Board for International Mission

Board

Seter, Bernhard M., Grafton, ND

Staff

Williamson, Gregory K., St. Louis, MO

COMMISSIONS

Commission on Constitutional Matters

Esala, Philip J., Centerville, OH
Gude, George J., Dorsey, IL
Hartwig, Raymond L., St. Louis, MO
Lorenz, Daniel C., Portland, OR
Owen, R. Neely, Keswick, VA
Sohns, Wilbert J., Gatesville, TX

Commission on Doctrinal Review

Pless, John T., Fort Wayne, IN

Commission on Handbook

Hartwig, Raymond L., St. Louis, MO

Marcis, Albert M., Parma, OH
Nuffer, Richard T., Fort Wayne, IN
Rosin, Walter L., Shawano, WI
Schultz, Ronald, St. Louis, MO
Sohns, Wilbert J., Gatesville, TX
Temme, Marvin, Torrington, WY
Tresch, Gordon D., Kenmore, NY

Commission on Theology and Church Relations

Bartelt, Andrew H., St. Louis, MO
Farney, Kirk, Hinsdale, IL
Gieschen, Charles A., Fort Wayne, IN
Rast, Lawrence R., Fort Wayne, IN
Rosin, Robert L., St. Louis, MO
Ziegler, Roland F., Fort Wayne, IN

Staff

Lehenbauer, Joel, St. Louis, MO
Vogel, Larry, St. Louis, MO

EDUCATIONAL INSTITUTION REPRESENTATIVES

Concordia Theological Seminary Fort Wayne, IN President

Rast, Lawrence, Fort Wayne, IN

Faculty

Fickenscher, Carl C., Fort Wayne, IN

Concordia Seminary St. Louis, MO President

Meyer, Dale A., St. Louis, MO

Board of Regents

Blomenberg, Ralph, Seymour, IN

Faculty

Schumacher, William W., St. Louis, MO

Concordia University Texas Austin, TX President

Cedel, Thomas E., Austin, TX

Board of Regents

Weiser, Keith, Cranfills Gap, TX

Faculty

Allen, Debra, Pflugerville, TX

Concordia College Bronxville, NY Board

Hanson, Jean, Bronxville, NY
**Concordia University Irvine
Irvine, CA
President**

Krueger, Kurt J., Irvine, CA

Board of Regents

Olson, Craig W., Orange, CA

Faculty

Peters, Rebecca R., Orange, CA

Concordia University Wisconsin Mequon, WI President

Ferry, Patrick T., Mequon, WI

Board of Regents

Polzin, Mark, North Port, FL

Faculty

Maschke, Timothy H., Grafton, WI

Concordia University Portland, OR President

Schlimpert, Charles, Portland, OR

Concordia University Chicago
River Forest, IL
President

Johnson, John F., River Forest, IL

Faculty

Eells, Rachel Jean, Chicago, IL

Concordia University at St. Paul, MN
St. Paul, MN
President

Ries, Thomas K., Burnsville, MN

Board of Regents

Evans, Thomas L., Eagan, MN

Faculty

Hanson, Thomas, Saint Paul, MN

Concordia College Alabama
Selma, AL
President

Mendedo, Tilahun M., Selma, AL

Board of Regents

Probasco, Lloyd, Lincoln, NE

Concordia University Nebraska
Seward, NE
President

Friedrich, Brian, Seward, NE

Board of Regents

Cooksey, Robert L., Kirkwood, MO

SYNODICAL ENTITY REPRESENTATIVES

Concordia Plan Services/Worker Benefit Plans
Staff

Sanft, James F., St. Louis, MO

Concordia University System

Board

Jastram, Daniel N., Saint Paul, MN

Staff

Borcherding, Alan W., Ballwin, MO

Concordia Historical Institute

Board

Meyer, Scott J., St. Louis, MO

Staff

Lumpe, Larry L., St. Louis, MO

Concordia Publishing House

Board

Graff, Elaine, Albuquerque, NM

Staff

Kintz, Bruce G., St. Louis, MO

LCMS Foundation

Board

Meyer, William F., Wildwood, MO

Staff

Fiedler, David, St. Louis, MO

Lutheran Church Extension Fund

Board

Moksnes, Pamela, Chanhassen, MN

Staff

Robertson, Richard C., St. Louis, MO

FOREIGN MISSION AREA REPRESENTATIVES

Chryst, Thomas E.—Singapore

Krey, Theodore—Santiago, Dominican Republic (Latin America)

Johnson, Daniel, Marshalltown, IA

Mehl, John L.—Hong Kong (East Asia Pacific)

Rodewald, Michael—Lynnwood Pretoria, South Africa (Africa)

MILITARY CHAPLAIN REPRESENTATIVES

Muehler, Craig G.—U.S. Navy

Shaw, Jonathan E.—U.S. Army

Sherouse, Paul L.—U.S. Air Force

DISTRICT BOARD OF DIRECTORS
REPRESENTATIVES

Atlantic District

Hartwell, Robert E., Bronxville, NY

Taylor, Dien Ashley, Bronx, NY

California-Nevada-Hawaii District

Hartmann, Theodore E., Garden Valley, CA

Kramer, Timothy J., Napa, CA

Central Illinois District

Eastern District

Bernard, David E., Wayland, NY

Foerster, Robert C., Orchard Park, NY

English District

Florida-Georgia District

Guelzow, James R., Tampa, FL

Weidner, David L., Orlando, FL

Indiana District

Iowa District East

Rothchild, Dean F., Cedar Rapids, IA

Iowa District West

Dreyer, Lee L., Fort Dodge, IA

Gerken, Mark A., Fort Dodge, IA

Kansas District

Frith, Mark T., Olathe, KS

Schotte, Mark L., Winfield, KS

Michigan District

Kasper, Robert E., Ypsilanti, MI

Krueger, Richard C., Grand Rapids, MI

Mid-South District

Simko, Janet, Crossville, TN

Minnesota North District

Minnesota South District

Clemmensen, Lucille, Burnsville, MN

Missouri District

Gehrke, Dennis E., Valley Park, MO

Snyder, Paul, Maryland Heights, MO

Montana District

Tabbert, Christopher J., Eureka, MT

Nebraska District

Von Seggern, Virginia A., Orchard, NE

Weber, Donald C., Seward, NE

New England District

Butler, James E., Randolph, MA

Palkewick, Nathaniel Al, New Fairfield, CT

New Jersey District

Kiefer, Jason T., Annandale, NJ

Vossler, L. Richard, Livingston, NJ

North Dakota District

North Wisconsin District

Johnson, Dennis, Wausau, WI

Northern Illinois District

Northwest District

Reinke, Langdon J., Aumsville, OR

Ohio District

Davidson, John C., Lancaster, OH

Dutton, Karen, Cleveland, OH

Oklahoma District

Tabisz, Richard, Glenpool, OK

Wilke, John M., Broken Arrow, OK

Pacific Southwest District

Abbott, William, Lomita, CA

Farley, Barbara A., Lakewood, CA

Rocky Mountain District

Albers, Paul A., Brighton, CO

Tuell, James A., Highlands Ranch, CO

SELC District

Dzurovcik, Andrew J., Clark, NJ

South Dakota District

Olson, Darren R., Sioux Falls, SD

Sailer, Scott C., Sioux Falls, SD

South Wisconsin District

Bergelin, Darrel L., Elkhart Lake, WI

L Heureux, Mark J., Germantown, WI

Southeastern District

Hiller, Sally J., Alexandria, VA

Maack, David R., Severn, MD

Southern District

Ramsey, Mc Nair, Valley Grande, AL

Southern Illinois District

Sprengel, Roger A., Belleville, IL

Walther, Michael P., Collinsville, IL

Texas District

Braunersreuther, Jon M., Tomball, TX

Lammert, Ron, Helotes, TX

Wyoming District

Mars, Kenneth R., Kimball, NE

C. Staff and Guests

INTERNATIONAL CENTER AND CONVENTION
STAFF AND SERVICES

Audio/Visual

Engfehr III, William F., Collinsville, IL

Chief Administrative Officer

Schultz, Ronald, St. Louis, MO

Chief Financial Officer

Wulf, Jerald C., St. Louis, MO

Chief Mission Officer

Williamson, Gregory K., St. Louis, MO

Concordia Technology

Koehn, Myron, St. Louis, MO

Human Resources

Rhoden-Kimbrough, Val, St. Louis, MO

KFUO AM Radio Station

Duncan, Gary, St. Louis, MO

Zwonitzer, Rod, St. Louis, MO

Legal Counsel

Strand, Sherri, St. Louis, MO

Parliamentarian

Dickey, Chris, Kirkwood, MO

President's Office

Asbury, Rachel C., St. Louis, MO

Below, Barbara, Fenton, MO

Collver III, Albert B., Manchester, MO

Endicott, Georgia, St. Louis, MO
Smithson, Jeannie, St. Louis, MO
Vieker, Jon D., Manchester, MO
Vieker, Kim, Manchester, MO

President's Page

Grimenstein, Edward, St. Louis, MO

Protocol

Collver III, Albert B., Manchester, MO
Quill, Timothy, Fort Wayne, IN

Secretary's Office/Assistant Secretary

Temme, Marvin L., Torrington, WY

Stage Managers

Schave, Kim, St. Louis, MO
Meyer, Michael, St. Louis, MO

Timekeepers

Kasten, Benjamin, Hoffman, IL
Muskopf, Wayne D., Belleville, IL
Philp, Paul, St. Louis, MO
Zilm, Karl M., Godfrey, IL

Today's Business Staff

Asbury, Rachel, St. Louis, MO
Berner, Tani, St. Louis, MO
Muhlke, Marie, St. Louis, MO
Schreder, Brenda K., Waterloo, IL
Weeke, Pam, Fenton, MO
Wilson, Brenda, St. Louis, MO

Travel and Meeting/Convention Staff

Croghan, Peggy, St. Louis, MO
Foote, Suzie, St. Louis, MO
Knehans, Barb, St. Louis, MO
Marvin, Lynne C., Ballwin, MO

Worship

Ball, Benjamin, Worden, IL
Bender, Mark, Ballwin, MO

Janssen, Matthew, St. Louis, MO
Keseman, Bruce, Freeburg, IL
Magness, Phillip, Broken Arrow, OK
Nunes, Monique, Baltimore, MD
Weedon, William, Hamel, IL

GUESTS

Essayists

Krey, Ted, Santiago, Dominican Republic
Bolay, Amos, Monrovia, Liberia
Cwirla, William M., Hacienda Hts., CA
Mueller, Steven P., Lake Forest, CA

Preachers

Baneck, James A., Bismarck, ND
Gieschen, Charles A., Fort Wayne, IN
Hagan, Robert Lee, Concordia, MO
Mendedo, Tilahun Mekonnen, Selma, AL
Sanchez, Leopoldo Antonio, St. Louis, MO
Scharr, Timothy J., Belleville, IL
Seltz, Gregory P., St. Louis, MO
Seter, Bernhard M., Grafton, ND
Streltsov, Alexey, Novosibirsk, Siberia

LCMS Presidents Emeriti

Bohlmann, Ralph A., Des Peres, MO
Kieschnick, Gerald B., Georgetown, TX
Kuhn, Robert T., Oviedo, FL

Lutheran Immigration and Refugee Services

Hartke, Linda, Baltimore, MD

Lutheran Laymen's League/Lutheran Hour Ministry

Buchholz, Kurt, Glen Arm, MD
Wurdeman, Bruce, Wildwood, MO

Lutheran Women's Missionary League

Krekla, Kay, Drayton, ND
Larson, Debbie, Bismarck, ND

Lutheran World Relief

Nunes, John, Baltimore, MD
Whisenant, Jeff, Baltimore, MD

Thrivent

Hewitt, Brad, Medicine Lake, MN

OTHER CHURCH BODIES

Archdiocese of St. Louis

Welch, Lawrence, St. Louis, MO

Evangelical Lutheran Church of Liberia

Bolay, Amos, Monrovia, Liberia
Kollie, James, Monrovia, Liberia
Navoh, Samuel S.Y., Monrovia, Liberia

Evangelical—Lutheran Congregation

Khonin, Gennadij, Almaty, Kazakhstan

Evangelical Lutheran Synod

Obenberger, Glenn, Tacoma, WA

Lutheran Church—Canada

Block, Matthew, Winnipeg, Canada
Bugbee, Robert G., Winnipeg, Canada

Lutheran Church of Nigeria

Ekong, Christian, Nigeria

Lutheran Church of Togo

Reinhardt, Frederick M., Karen, Kenya

Siberian Evangelical Lutheran Church

Lytkin, Vsevolod, Novosibirsk, Siberia
Streltsov, Alexey, Novosibirsk, Siberia

The North American Lutheran Church

Wendel, David, Hilliard, OH

Wisconsin Evangelical Lutheran Synod

Prange, Peter M., Morton Grove, IL



**REGISTERED DELEGATES AND REPRESENTATIVES
TABULAR SURVEY**

Synod District	Delegates Present						
	Voting			Advisory			
	Pastors	Laymen	Total	District Pres. and Dist. Bd. of Directors	Ordained	Commissioned	Total
Atlantic	10	9	19	3	1	2	6
California-Nevada-Hawaii	17	17	34	3	1	3	7
Eastern	13	13	26	3	1	1	5
English	18	18	36	1	0	1	2
Florida-Georgia	21	21	42	3	2	6	11
Illinois, Central	17	17	34	1	1	2	4
Illinois, Northern	27	26	53	1	1	10	12
Illinois, Southern	11	11	22	3	1	4	8
Indiana	23	23	46	1	2	11	14
Iowa East	13	13	26	2	0	1	3
Iowa West	18	18	36	3	1	1	5
Kansas	17	17	34	3	1	1	5
Michigan	43	41	84	3	3	9	15
Mid-South	12	12	24	2	1	1	4
Minnesota North	17	17	34	1	1	1	3
Minnesota South	24	23	47	2	2	5	9
Missouri	27	26	53	3	4	14	21
Montana	6	6	12	2	1	1	4
Nebraska	23	22	45	3	1	3	7
New England	7	7	14	3	0	1	4
New Jersey	6	6	12	3	1	1	5
North Dakota	6	6	12	1	0	0	1
Northwest	22	21	43	2	2	3	7
Ohio	15	15	30	3	2	1	6
Oklahoma	9	9	18	3	1	1	5
Pacific Southwest	28	26	54	3	4	5	12
Rocky Mountain	16	16	32	3	1	6	10
SELC	4	4	8	2	0	0	2
South Dakota	9	9	18	3	1	1	5
Southeastern	21	21	42	3	3	3	9
Southern	13	13	26	2	1	1	4
Texas	36	37	73	3	3	10	16
Wisconsin, North	20	19	39	2	0	1	3
Wisconsin, South	27	27	54	3	2	12	17
Wyoming	6	6	12	2	1	0	3
Boards/Commissions							45
Officers/Officials/Staff/ Guests							97
Boards of Regents							18
Faculty Members							7
Missionaries/Chaplains							8
Ad Hoc Committee							3
District Youth Reps							0
TOTALS	603	592	1,195	84	47	123	432

Comparative Figures

Delegates Present	1986	1989	1992	1995	1998	2001	2004	2007	2010	2013
Voting	1,155	1,139	1,166	1,177	1,185	1,188	1,241	1,239	1,207	1,195
Advisory	372	363	361	379	377	382	392	380	380	432
Total	1,527	1,502	1,527	1,556	1,562	1,570	1,633	1,619	1,581	1,627

CONVENTION FLOOR COMMITTEES

KEY TO ABBREVIATIONS:

C = Chairman; SVP = Synod Vice President; DP = District President; VOM = Voting Ordained Minister; VL = Voting Layperson; AOM = Advisory Ordained Minister; ACM = Advisory Commissioned Minister; AL = Advisory Layperson

DISTRICT ABBREVIATIONS:

AT = Atlantic; CI = Central Illinois; CNH = California-Nevada-Hawaii; EA = Eastern; EN = English; FG = Florida-Georgia; IE = Iowa East; IN = Indiana; IW = Iowa West; KS = Kansas; MI = Michigan; MDS = Mid-South; MNN = Minnesota North; MNS = Minnesota South; MO = Missouri; MT = Montana; ND = North Dakota; NEB = Nebraska; NE = New England; NI = Northern Illinois; NJ = New Jersey; NOW = Northwest; NW = North Wisconsin; OH = Ohio; OK = Oklahoma; PSW = Pacific Southwest; RM = Rocky Mountain; SD = South Dakota; SE = Southeastern; SELC = SELC; SI = Southern Illinois; SO = Southern; SW = South Wisconsin; TX = Texas; WY = Wyoming.

Committee 1: WITNESS

C: James Baneck (ND);
DP: Vice chair: Daniel May (IN);
John Denninger (SE); Dwayne Lueck (NW);
Dean Nadasdy (MNS); Roger Paavola (MDS);
SVP: Daniel Preus (MO);
VOM: Eric Andrae (EA); Ruben Dominguez (TX);
Brandon Jones (PSW); Keith Lingsch (FG);
Jeffrey Ries (NOW);
VL: Neal Breitharth (MNS); Martha Mahlborg (MI);
Gerhard Munding, Jr. (SO);
AOM: Ted Krey (EN);
ACM: Duane Nyen (RM).

Committee 2: MERCY

C: David Benke (AT);
DP: Vice chair: Kenneth Hennings (TX);
Carl Krueger, Jr. (SELC); Robert Newton (CNH);
VOM: Karl Fabrizio (SW); John Foelber, Sr. (SE);
Christopher Maronde (IW); Matthew Rueger (IE);
Timothy Winterstein (MNN); Gary Zieroth (MNS);
VL: Larry Chenauff (NJ); Gregg Hein (MT);
Janet Simko (MDS);
ACM: Richard Krueger (MI).

Committee 3: LIFE TOGETHER

C: Donald Fondow (MNN);
DP: Vice chair: Russell Sommerfeld (NEB);
Barrie Henke (OK); Timothy Yeadon (NE);
SVP: John Wohlrabe, Jr. (SW);
VOM: Sean Daenzer (ND); John Hill (WY);
Todd Peperkorn (CNH); Christopher Tabbert (MT);
Aubrey Watson, Jr. (SO);
VL: Albert Collier, Jr. (MDS); Paul Lagemann (EN);
Donna Lucas (SE);
ACM: John Bobzin (MO).

Committee 4: THEOLOGY AND CHURCH RELATIONS

C: Scott Murray (TX);
DP: Vice chair: Terry Forke (MT);
Terry Cripe (OH); David Maier (MI);
Brian Saunders (IE);
VOM: Stewart Crown (CNH); Jason Lane (EN);
Ned Moerbe (OK); Kurt Onken (NOW);
Thomas Trapp (MNS);
VL: Benjamin Hagemann (MNS); Matthew Phillips (NEB);
Allan Spelbring (SI);
AOM: McNair Ramsey, Jr. (SO);
ACM: Jennie Asher (NI); Janet Muth (TX).

Committee 5: SEMINARY AND UNIVERSITY EDUCATION

C: Dale Sattgast (SD);
DP: Vice chair: Timothy Scharr (SI);
David Stechholz (EN); Allen Anderson (RM);
SVP: Paul Maier (MI);
VOM: Kevin Vogts (SD); Roger Gallup (NI);
Paul Alms (SE); Kevin Golden (MO);
George Borghardt, III (NI); Steven Briel (MNS);
VL: Christian Kopff (RM); Andrea Pitkus (NI);
Carol Hack Broome (CNH);
ACM: Jane Obersat (TX).

Committee 6: ADMINISTRATION AND FINANCE

C: John Wille (SW);
DP: Vice chair: Chris Wicher (EA);
Paul Linnemann (NOW); Mark Miller (CI);
Ray Mirly (MO); Kurtis Schultz (SO);

VOM: Charles Ferry (MI); Jeffrey Hemmer (SI);
Kevin Robson (MNN); Dennis Voss (NW);
VL: Louis Bauer (NOW); Claire Carlson (EA);
David Hawk (IN); John Loessin (TX);
ACM: Kathleen Mills (OH);
AL: Elaine Graff (RM).

Committee 7: STRUCTURE AND ECCLESIASTICAL MATTERS

C: Richard Boche (WY);
DP: Vice chair: Paul Sieveking (IW);
Anthony Steinbronn (NI); Larry Stoterau (PSW);
VOM: Arthur Casci (OH); Peter Lange (KS);
Paul Nielsen (NE); David Totsky (SW);
VL: Myron Buss (SW); Doug Meyer (SI);
Roy Schmidt (MI);
AOM: Dien Taylor (AT); Michael Walther (SI);
ACM: Martha Milas (CI).

Committee 8: REGISTRATION, CREDENTIALS AND ELECTIONS

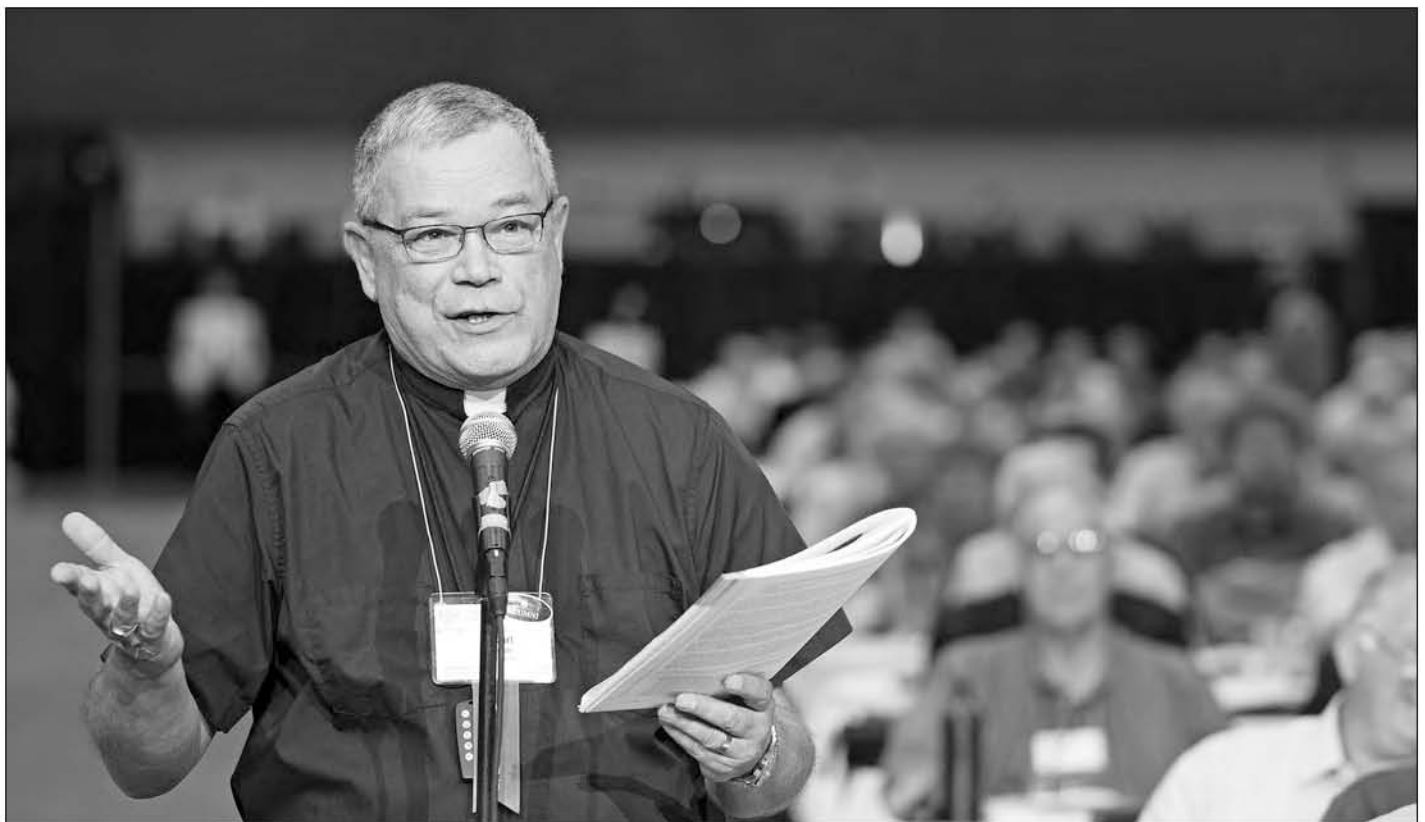
C: Daniel Gilbert (NI);
DP: Vice chair: Gregory Walton (FG);
Keith Kohlmeier (KS);
VOM: Bradford Scott (EN); Karl Ziegler (NEB);
VL: Randall Kirk (SW); William Schmidt (NI);
Larry Schultz (SELC);
ACM: Isabel Stuewe (PSW).

Committee 9: CONVENTION NOMINATIONS (Elected by Districts)

(Committee 9 Legend: C = Chairman; O = Ordained Minister; L = Layperson)

C: Carl Egger (IE);
O: Vice chair: John Sias (MT);
Thomas Chryst (SW); John Davidson (OH);
Paul Huneke (NI); Loren Kramer (PSW);
Jonathon Krenz (EN); Kenneth Lampe (MDS);
Justin Panzer (KS); Stephen Sohn (TX);
Secretary: Leslie Sramek (SI); Karl Anderson (MNN);
Robert Bauer (ND); Jamie Giovanetto (RM);
Walter Grzyb (EA); Alvin Macke (NE);
Janis McDaniels (SE); David Vallie (MI).





CONVENTION SCHEDULE AS ADOPTED

(Note: Floor committee meetings were held July 19–20.)

Friday—July 19, 2013

1:30–9:00 Floor Committees Closed Meetings

Saturday—July 20, 2013

8:30–noon Floor Committees 1–7 Open hearings

10:00–3:00 Exhibits open (*Hall 3*)

12:00 Lunch on your own

1:00 Floor Committees 1–7 closed meetings, if necessary

1:30–3:00 All Delegate and Representative Orientation
(*Ferrara Theatre, Level 1, America's Center*)

5:30 Delegate Dinner
(*America's Center Ballroom, Level 2*)

7:00 Preservice music

7:30 Opening Divine Service with Holy Communion
(*Halls 1 and 2, America's Center*)

Sunday—July 21, 2013

8:00 Matins—Rev. Timothy Scharr

8:45 Preparation for Opening Business Session

8:55 Convention Opening and Presentation of Gavel

9:00 Electronic Voting System

9:20 Registration, Credentials, and Elections (#8)

9:25 Standing Rules

9:40 Convention Schedule

9:50 President's Report (Part 3)

10:20 Welcome and Greetings from Local Representatives

10:25 Welcome and Greetings from Southern Illinois District

10:30 Convention Essay—*Baptized for This Moment*
Rev. William Cwirla

11:15 Life Together (#3)

12:00 Recess

1:30 Midday Prayer—Rev. Dr. Leo Sanchez

1:50 Registration, Credentials, and Elections (#8)
(*Announce Presidential Election Result*)

1:55 Response from newly elected President

2:00 Registration, Credentials, and Elections (#8)
(*Voting Delegate Registration Report*)

2:05 Presentation of Slate and Balloting for First Vice-President

2:20 Presentation of Slate and Balloting for Great Lakes Regional Vice-President

2:35 Presentation of Slate and Balloting for Great Plains Regional Vice-President

2:50 Presentation of Slate and Balloting for West-Southwest Regional Vice-President

3:05 Presentation of Slate and Balloting for East-Southeast Regional Vice-President

3:20 Presentation of Slate and Balloting for Central Regional Vice-President

3:35 Ballot to determine ranking of Vice-Presidents

3:50 Greetings—Thrivent, Dr. Brad Hewitt

3:55 Committee for Convention Nominations
(*Nominations for Secretary*)

4:10 Omnibus Resolution A

4:20 Seminary and University Education (#5)

5:05 Administration and Finance (#6)

5:30 Evening Prayer

6:00 Recess

8:00 LCEF Ice Cream Social (*Renaissance Hotel*)

Exhibits Open 10:00 a.m.–3:00 p.m. (Hall 3)

Monday—July 22, 2013

8:00 Morning Prayer—Rev. Dr. Tilahun Menedo

8:20 Greetings—Concordia Publishing House, Dr. Bruce Kintz

8:30 Witness (#1)

9:15 Special Presentation—Honoring of Missionaries

9:25 Witness (#1)

10:00 Convention Essay—*Baptized for Witness*
Rev. Amos Bolay

10:40 Theology and Church Relations (#4)

11:25 Structure and Ecclesiastical Matters (#7)

12:00 Recess

1:30 Midday Prayer—Rev. Gregory Seltz

1:50 Minutes

2:00 Greetings—Lutheran Women's Missionary League, Kay Kreklau

2:10 Registration, Credentials, and Elections (#8)
(*Balloting for Secretary of the Synod and Regional Synod Board of Directors*)

2:40 Special Presentation—Military Chaplains, Rev. Mark Schreiber

2:50 Committee for Convention Nominations
(*Nominations for Synod Board of Directors, Other Boards, CTCR, Board of Regents, and Entities*)

3:30 Structure and Ecclesiastical Matters (#7)

4:30 Theology and Church Relations (#4)

5:35 Omnibus Resolution B

5:45 Responsive Prayer 1

6:00 Recess

6:00 Load buses for Concordia Seminary Event Event—*A Taste of Life Together*

Exhibits Open 10:00 a.m.–3:00 p.m. (Hall 3)

Tuesday—July 23, 2013

8:00 Morning Prayer—Rev. Bernie Seter

8:20 Special Recognition—Newly elected and outgoing Praesidium

8:25 Mercy (#2)

9:20 Structure and Ecclesiastical Matters (#7)

10:00 Convention Essay—*Baptized for Mercy*
Rev. Ted Krey

10:40 Structure and Ecclesiastical Matters (#7)

11:20 Mercy (#2)
 12:00 Recess
 1:30 Midday Prayer—Rev. Alexey Streltsov
 1:50 Minutes
 2:00 Registration, Credentials, and Elections (#8)
(Balloting for Synod Board of Directors, Other Boards, CTCR, Board of Regents, Entities)
 3:00 Special Recognition—Former officers of Synod and special church body guests in attendance
 3:10 Omnibus Resolution C
 3:20 Registration, Credentials, and Elections (#8)
(Balloting for Synod Board of Directors, Other Boards, CTCR, Board of Regents, Entities)
 3:50 Special Recognition—Newly elected and outgoing Synod Board of Directors
 3:55 Seminary and University Education (#5)
 4:50 Administration and Finance (#6)
 5:40 Service of Baptismal Remembrance and Litany of the Resurrection
 6:00 Recess
 7:15 Baseball: Cardinals vs. Phillies
(Individuals Purchase Tickets Online)
 7:30 Alumni Receptions

Exhibits Open 10:00 a.m.–3:00 p.m. (Hall 3)

Wednesday—July 24, 2013

8:00 Matins—Rev. Dr. James Baneck
 8:20 Life Together (#3)
 9:05 Greetings—Lutheran Hour Ministries, Bruce Wurdeman
 9:15 Special Recognition—LCMS Presidents Emeriti
 9:20 Life Together (#3)
 10:00 Convention Essay—*Baptized for Life Together*
 Rev. Dr. Steve Mueller
 10:40 Witness (#1)
 11:25 Seminary and University Education (#5)

12:00 Recess
 1:30 Commemoration of the Faithful Departed
 Rev. Dr. Lee Hagan
 1:55 Minutes
 2:05 Seminary and University Education (#5)
 3:00 Life Together (#3)
 3:45 Seminary and University Education (#5)
 4:35 Theology and Church Relations (#4)
 5:45 Responsive Prayer 1
 6:00 Recess
 8:00 President-Elect's Reception
(America's Center Ballroom, Level 2)

Thursday—July 25, 2013

8:00 Matins—Rev. Dr. Charles Gieschen
 8:20 Administration and Finance (#6)
 9:10 Theology and Church Relations (#4)
 9:55 Administration and Finance (#6)
 10:35 Structure and Ecclesiastical Matters (#7)
 11:20 Unfinished Business
 11:40 Minutes
 11:50 Registration, Credentials, and Elections (#8)
 12:00 Itinerarium
 12:15 Adjournment
 7:55 Call to Gather—Music
 8:00 Devotion
 8:20 Synod Structure and Governance (#8)
 9:00 Theology and Church Relations (#3)
 9:30 Ecclesial Matters (#7)
 10:00 District and Congregational Services (#2)
 10:15 Unfinished Business
 10:45 Minutes
 10:55 Registration and Credentials Report
 11:00 Service of Sending
 11:20 Adjournment

Convention Minutes

Opening Worship Service Saturday, July 20, 2013

Opening Divine Service with Holy Communion

The opening worship service of the 65th Regular Convention of The Lutheran Church—Missouri Synod was held in the convention hall of the America's Center convention complex in downtown St. Louis, Missouri. Under the theme of "Baptized for This Moment," the service was hosted by Christ Our Savior Lutheran Church of Freeburg, Illinois, with Rev. Bruce Keseman presiding. The Council of Presidents of The Lutheran Church—Missouri Synod, presidents and bishops of LCMS partner churches, and local pastors of the Synod's Southern Illinois and Missouri Districts participated in the service and distribution of the Sacrament.

The Rev. Dr. Matthew C. Harrison, President of the Synod, preaching on the convention theme and Acts 2:37–41, reminded the congregation that "those first-century Jews crucified Christ in your name, in your stead." He continued, "If you are not a hard-boiled sinner just like the rest of us, then you might as well leave right now, because Jesus is not for you. Jesus Himself said, you see, 'I came not for the righteous who have no need to repent, but for sinners.' Baptized sinners, that's what you are."

"Let's go on about our business here baptized," he said to the delegates. "Together we're in the water, sink or swim. Now let's get about the business of getting the world wet. It's all in the water. We're baptized for this moment." [The full text of the sermon is printed elsewhere in these 2013 Convention Proceedings.]

Session 1 Sunday a.m. July 21, 2013

Matins

Rev. Benjamin Ball led the assembly in the Order of Matins, assisted by Cantor Phillip Magness and several instrumentalists. Rev. Timothy Scharr, President of the Southern Illinois District of The Lutheran Church—Missouri Synod, provided the homily, leading the convention in marveling how the unique combination of events of Acts 16:25–34 were used by God for His purposes, reminding that we also are "baptized for this moment" in unique circumstances that God also has provided for His good purposes.

Convention Opening and Presentation of Gavel

President Matthew C. Harrison called the assembly to order and called on Mr. Larry Lumpe, Executive Director of Concordia Historical Institute, to present the historic gavel used by the chair to call the convention officially to order "in the name of the Father and of the Son and of the Holy Spirit." In presenting the gavel, Mr. Lumpe spoke of the unique history of the gavel, on display at the Institute's Lutheran History Museum in the LCMS International Center.



Secretary Raymond L. Hartwig

Electronic Voting System

Registration, Credentials, and Elections Committee Chairman Dan Gilbert, President of the Northern Illinois District, introduced his committee and explained its duties. He led the convention assembly in practice exercises to help the delegates and representatives become acquainted with the microphone queuing and voting devices.

Committee 8: Registration, Credentials, and Elections

Registration, Credentials, and Elections Committee Chairman Dan Gilbert provided the initial report of convention registrations:

Total voting delegates	1,174
Advisory delegates	154
Advisory representatives	<u>158</u>
Total advisory	312
Special guests and others	<u>27</u>
Total registered	1,513

A motion was introduced to adopt the initial registration report. The motion carried [Yes: 960; No: 9].

Proposed Special Standing Rules

Before calling attention to the proposed Special Standing Rules, the chair introduced the Council of Presidents, Board of Directors, Commission on Constitutional Matters, and Commission on Handbook in their reserved seating area and also called attention to the special guests seating area. He then introduced Parliamentarian Chris Dickey, Secretary Raymond Hartwig, Secretary's Assistant Marvin Temme, and staff members supporting the chairman in his conduct of the convention.

President Harrison called attention to the Standing Rules (*Today's Business [TB]*, pp. 218ff.) as proposed to the convention, highlighting several rules in particular. He called for and received a motion to adopt the Special Standing Rules as presented. During discussion, a motion was introduced to amend Rule 25 to read: "That the regional vice-presidents will be ranked by majority vote."

Following the selection of the Second Vice-President, each succeeding vice-president (3 to 6) shall be ranked by majority vote.” This motion was declared out of order. After further discussion, the Special Standing Rules were adopted as proposed [Yes: 881; No: 87].

Convention Schedule

The chair called attention to the newly distributed tentative schedule for the convention, calling attention to recent changes that necessitated the distribution of a new document. A motion introduced to adopt the convention schedule as newly proposed was adopted after brief discussion [Yes: 1,010; No: 12]. The chair declared the convention to be “in order and ready to conduct business.” The first of a series of videos produced by Lutheran schools in response to the theme of the convention and viewed at various times throughout the convention was shown.

President’s Report, Part 3

With convention gavel in hand, President Harrison spoke of the gavel’s use by every convention of the Synod since it was carved in 1911 from wood from the Synod original log cabin seminary to mark the 100th anniversary of C. F. W. Walther’s birth. He compared difficult conditions faced by the Synod then and now, noting that the gavel has witnessed difficult conventions and trying times, the faces carved into the gavel (Luther and Walther) reminding of the consolation and strength found in God’s Word and its “remember” verses, ever important because the church has never had a “golden age” without struggles and hard times.

He noted that the gavel also has carved into its side the words of Romans 3:28, which the church since Luther has been pointed back to in order to stand like Luther in the face of opposition to the Gospel. President Harrison noted that every great era in the church has begun with cries of “Repent!” and “Back!” even as must be the case today with our Synod and its great blessings, which he enumerated and punctuated with blows by the gavel. There are also challenges facing our Synod in our time, and the Synod may “take heart” as in the case of the paralytic let down from the roof to receive Jesus’ attention.

Today, Jesus tells His disciples what He told His disciples in His day: “Be strong. Wait for the Lord.” Our global partners will assist us and we will be strong together, baptized for this moment. [The full text of Part 3 of the President’s Report is printed elsewhere in these 2013 Convention Proceedings.]

Special Welcomes and Greetings

President Harrison announced that the Mayor of St. Louis, Francis Slay, was planning to attend the convention and bring greetings from the city, but was unable to attend. A special framed proclamation by the mayor naming July 20–25 “LCMS Week in the City of St. Louis” was read on his behalf.

Rev. Timothy Scharr, President of the Southern Illinois District, brought his district’s greetings as host district for the convention.

Convention Essay—Baptized for This Moment

Using the example of the Baptism of a child, Essayist Rev. William Cwirla underscored that while the devil “always departs kicking and screaming,” all that has been placed into Baptism are

also the blessings of Baptism today. God’s love has its say, and in all baptized Christians the life of Christ lives, a new way of living as members of a priesthood offering lives of living sacrifice, their voices declaring the wonderful deeds of Him who called them out of darkness into the light of His grace. In this life, both Law and Gospel are important, since the baptized are both sinners and saints at the same time. Quoting Luther: “Christians are divided into two parts—an inner which is faith, and an outer which is the flesh.” Because the outer man is not actually dead yet, he must be drowned daily by instruction by the Law. Still, the baptismal moment embraces every moment of life, saving even now, affecting our lives and our life together as we stop to remember our Baptisms. [The complete text of Rev. Cwirla’s essay is printed elsewhere in these Convention Proceedings.]

Committee 3: Life Together

The chair introduced Minnesota North District President Donald Fondow for the presentation of his committee’s business. After introductory comments regarding life together made possible by Christ, he called on Rev. Timothy Yeadon, New England District President and member of Committee 3, who spoke of recent difficult times faced by his district and presented a gift to President Harrison as a token of his district’s appreciation and love.

Res. 3-01A “To Expand the Koinonia Project” (TB, p. 238) was introduced by the committee. A motion to insert the following resolve paragraphs was, after lengthy discussion, accepted by the committee as a friendly amendment: “Resolved, That to lead by example and to demonstrate to the entire Synod that this project can bear fruitful results, the President of the Synod be directed to divide the elected presidents of each district and the vice-presidents of the Synod into three study groups who will, by random draw, study Koinonia together, with progress of each study group reported on the newly developed Web site; and be it further Resolved, That circuit counselors be encouraged to use at least a portion of their monthly (*Winkel*) meetings to foster the kinds of theological discussions the Koinonia Project seeks to foster; and be it further.” After a motion to end debate was carried [Yes: 894; No: 55], the resolution was adopted as amended [Yes: 869; No: 102].

Res. 3-02A “To Respect One Another and Put the Best Construction on All Things” (TB, pp. 238f.) was introduced by the committee. During discussion, an amendment was proposed to delete the second resolve. This was followed by a motion to send the resolution back (refer) to the committee for further modification. After a motion to end debate was carried [Yes: 862; No: 85], the convention voted to refer Res. 3-02A back to Committee 3 [Yes: 740; No: 241].

Res. 3-03A “To Support, Commend, and Increase Witness, Mercy, and Life Together Ministry of Lutheran Schools” (TB, pp. 239f.) was introduced by the committee. During discussion, an amendment was introduced: “Resolved, That this convention urge LCMS congregations who operate Christian day schools to make it a priority to staff their school by extending calls to teachers and commissioned workers rather than to contract teachers (whether or not these teachers are eligible to accept a call).” After debate on the motion to amend was ended [Yes: 911; No: 100] and the proposed amendment failed [Yes: 311; No: 696], the chair called for the Orders of the Day and noon recess.

Session 2 Sunday p.m. July 21, 2013

Midday Prayer

President Matthew C. Harrison called the afternoon session to order for Midday Prayer led by Convention Chaplain William Weedon, assisted by Cantor Phillip Magness and the Kantorei from Hope Lutheran Church of St. Louis. In his homily, Rev. Dr. Leopoldo Sanchez of Concordia Seminary, St. Louis, used the Hollywood question “Who Are You Wearing?” to speak of what baptized Christians are wearing. They are clothed with Christ and should see each other as wearing the robe of Christ’s righteousness and standing on God’s holy ground of forgiveness. When Christians see each other in this manner, they know who they are before God and before one another, and know how to relate to each other.

Committee 8: Registration, Credentials, and Elections

President Harrison called on Committee 8 Chairman Dan Gilbert to continue his report to the convention. He provided a detailed description of the process used to elect the President of the Synod and reported the results of the election. President Harrison, having received 66% of the votes cast, was declared elected.

Response of the Newly Elected President

President Harrison called his family forward and expressed appreciation to his wife and sons for the support he receives from them as he carries out his duties. Mrs. Harrison was presented a bouquet of roses from Board of Directors Chairman Robert Kuhn to express the Synod’s appreciation for the important role she plays in her husband’s work.

Voting Delegate Registrations Report

In preparation for upcoming elections, Committee 8 Chairman Dan Gilbert presented an updated voting delegate registrations report. Registered voting delegates now totaled 1,191. There being no objection, the report was declared accepted by the chair.

Presentation of Slate and Balloting for First Vice-President

Committee 8 Chairman Dan Gilbert described the process for First Vice-President nominations leading to the ballot of five candidates selected by the newly elected President. Attention was called to this slate and the convention prepared to vote. After the convention chaplain led the convention in prayer, the results of the first (and only) ballot were as follows:

Carl C. Fickenscher	88
Herbert C. Mueller, Jr.	575
Scott R. Murray	117
Daniel Preus	121
John C. Wohlrabe, Jr.	129

Herbert C. Mueller, Jr. was declared elected First Vice-President of The Lutheran Church—Missouri Synod.

Presentation of Slates and Election of Regional Vice-Presidents

Committee 8 Chairman Gilbert provided a description of the nominations and elections process for the five regional vice-pres-

ident positions. The following were the results of the balloting, in some cases the names of the three candidates receiving the most votes on the first ballot retained for a second ballot:

Great Lakes Regional Vice-President

Peter C. Bender	88
David A. Davis	75
C. William Hoesman	153
Paul A. Weber	60
John C. Wohlrabe, Jr.	556

Great Plains Regional Vice-President

Gene D. Bauman	101	
Mark J. Buchhop	96	
Ronald M. Garwood	131	137
Nabil S. Nour	423	549
Steven D. Turner	179	226

West-Southwest Regional Vice-President

William M. Cwirla	187	195
Scott R. Murray	447	600
Robert C. Preece	97	
Jeffery T. Schrank	176	219
William R. Woolsey	97	

East-Southeast Regional Vice-President

David D. Buegler	88	
Jon T. Diefenthaler	228	271
Robert T. Kuhn	424	471
Gerhard C. Michael	64	
Dien A. Taylor	187	184

Central Regional Vice-President

David J. Bueltman	73
Daniel L. Gard	79
Martin R. Noland	66
Daniel Preus	485
Dean O. Wenthe	262

In each case, the candidates receiving a majority of the votes cast were declared elected.

Ballot to Determine Order of Succession of Regional Vice-Presidents

As the convention prepared to vote to determine the order of succession of the newly elected regional vice-presidents, a motion was introduced to change the Orders of the Day by postponing this decision to allow time for a bylaw change to determine the manner that this ranking is to be done. After brief discussion, a motion to end debate failed [Yes: 641; No: 322] and discussion continued. When a motion to end debate was again introduced and was carried [Yes: 1,010; No: 53], the motion to amend the Orders of the Day was not carried [Yes: 187; No: 798].

The convention proceeded with a single ballot to determine the order of succession of regional vice-presidents two to six. The results of the ballot were as follows:

Daniel Preus	241
Robert T. Kuhn	133
John C. Wohlrabe, Jr.	333
Nabil S. Nour	153
Scott R. Murray	188

Determined by the number of votes received, greatest to least, the results of the ballot were as follows:

Second Vice-President	John C. Wohlrabe, Jr.
Third Vice-President	Daniel Preus
Fourth Vice-President	Scott R. Murray
Fifth Vice-President	Nabil S. Nour
Sixth Vice-President	Robert T. Kuhn

Greetings—Thrivent Financial For Lutherans

Dr. Brad Hewitt, President of Thrivent Financial for Lutherans, brought greetings and well wishes from his organization, also providing explanation for Thrivent's decision to expand access to its financial offerings to include other Christians.

Committee 9: Committee for Convention Nominations

The chair called on Committee for Convention Nominations Chairman Carl Egger for his committee's report. After introducing the members of his committee present for the convention, he provided background regarding its work. He then declared open the opportunity for nominations from the floor for the position of Secretary of the Synod, noting the names already provided by his committee. When no nominations were offered from the floor, the chair declared nominations closed.

Committee Chairman Egger then reviewed the changes made by his committee to the printed report previously provided to the delegates with the *Convention Workbook*. He also stressed the importance for convention delegates to study the nominations report prior to the voting that will take place, since the report would not be read in its entirety when presented to the convention.

Omnibus Resolution A

The convention's attention was called by the chair to Omnibus Resolution A (*TB*, pp. 225ff.), requesting and receiving a motion and second to adopt it as printed. By common consent, the convention agreed to move Ov. 3-32 "To Revoke RSO Status of Transforming Churches Network" from this resolution to Omnibus Res. D. A motion was introduced to amend the Omnibus Resolution A by removing Ov. 5-26 "To Change Specific Ministry Pastor Title," which motion was defeated without discussion [Yes: 89; No: 906]. A motion to add Res. 2-12 to Omnibus Resolution A's list was, after considerable discussion, ruled out of order. A motion to remove Ov. 4-15 "To Encourage Prompt CTCR Response to Study on Cremation" was, after discussion, not carried [Yes: 36; No: 987]. When discussion on the resolution resumed, a motion to end debate carried [Yes: 920; No: 57] and Omnibus Res. A was adopted as amended [Yes: 980; No: 33].

Committee 5: Seminary and University Education

With Vice-President Herbert Mueller now presiding, the chair called on Rev. Dale Sattgast, President of the South Dakota District and Chairman of Committee 5, to begin his committee's report. He introduced and thanked his committee's members for their dedication and their preparation of the resolutions to be addressed by the convention.

Res. 5-15 "To Celebrate 150th Anniversary of Concordia University Chicago, River Forest, IL" (*TB*, p. 274) was introduced by the committee and adopted without discussion [Yes: 866; No: 55]. The

prayer of thanksgiving and praise mentioned in the final resolve paragraph was offered by the convention chaplain.

Res. 5-01A "To Encourage Continued Faithful Witness by the Concordia University System" (*TB*, pp. 252f.) was introduced by the committee. After extensive discussion, a motion to end debate carried [Yes: 859; No: 120] and the resolution was adopted [Yes: 756; No: 250].

Res. 5-02A "To Support and Encourage Participation in Post-Seminary Applied Learning and Support Initiative" (*TB*, pp. 253f.) was introduced by the committee. After lengthy discussion, a motion to amend the resolution by omitting the words "communicating their involvement to be an expectation the district has of new pastors and wives in the district" in the third resolve paragraph was discussed until a motion was introduced and carried to end debate [Yes: 965; No: 23]. The motion to amend was defeated [Yes: 141; No: 852]. After further discussion of the resolution as presented, a motion to end debate was carried [Yes: 976; No: 26], and Res. 5-02A was adopted [Yes: 994; No: 49].

Committee 6: Administration and Finance

The chair called on South Wisconsin District President John Wille, Chairman of Committee 6, for its report. Chairman Wille noted the composition of his committee and its general areas of responsibilities and underscored the importance of boundaries for baptized sinners (as provided by the Synod's Constitution and Bylaws) in order to carry out the objectives of the Synod as stated in Article III of the Constitution.

Res. 6-18 "To Amend Bylaw 3.12.2.3 Regarding the Election of Synod President" (*TB*, pp. 279f.) was introduced by the committee. After discussion, a motion to end debate carried [Yes: 840; No: 109] and the resolution was adopted as presented [Yes: 932; No: 40].

Res. 6-03 "To Address Board of Directors Budget and Management Responsibilities" (*TB*, p. 128) was introduced for discussion. A suggestion to strike the word "mission" from paragraphs (1) and (2) of Bylaw 3.3.4.5 (a) in accord with the deletion in the first line of Bylaw 3.3.4.5 was initially received by the floor committee as a friendly amendment but subsequently was withdrawn. With no further discussion, Res. 6-03 was adopted as presented [Yes: 960; No: 27].

Evening Prayer and Recess

The Orders of the Day calling for Evening Prayer and recess, Chaplain William Weedon led the convention in the Order of Evening Prayer, after which the chair declared the convention recessed until morning.

Session 3

Monday a.m. July 22, 2013

Morning Prayer

President Matthew C. Harrison called the session to order. Convention Chaplain William Weedon led the convention in Morning Prayer, assisted by Cantor Phillip Magness and instrumentalist Laura Kalbfleisch. Rev. Dr. Tilahun Menedo, President of Concordia College Alabama of Selma, Alabama, provided the homily based on Acts 8:26–40. In the text, the Ethiopian eunuch traveled

1,500 miles to Jerusalem because he was a pious man and a reader of the Old Testament. But he didn't "get it" until the Lord moved Philip out of Jerusalem to reach out to this man of religion not connected to Christ. The man needed help, and Philip talked about Jesus in such a manner that the Good News became clear. Missing the message is the same as being lost, and so many miss the message today. Our Baptisms send us out to witness to such people.

Greetings—Concordia Publishing House

The chair introduced Dr. Bruce Kintz, President and CEO of Concordia Publishing House, who spoke of CPH's 15-year focus to make Concordia Publishing House the best it can be, with its main focus on the customer. While CPH is a business, it is first and foremost a Christian business with good business practices, which has led to awards granted by the State of Missouri and the United States government. A film clip of the Malcolm Baldrige Award Presentation to CPH in Washington DC was shown to the assembly to provide opportunity for it to "share the excitement of receiving the award."

Committee 8: Registration Report

The chair called on Floor Committee 8 for the latest registration report, provided by Committee Chairman Dan Gilbert. The chair, hearing no objection, declared the report accepted as given:

Voting delegates	1,195
Advisory delegates	155
Advisory representatives	<u>161</u>
Total delegates and representatives	1,511

Committee 1: Witness

President Harrison introduced North Dakota District President James Baneck, Chairman of Floor Committee 1, who in turn introduced the members of his committee according to subcommittees, expressed his appreciation for their knowledge and service, and summarized the work of the committee.

Res. 1-01A "To Highlight and Strengthen the Global Seminary Initiative" (TB, p. 316) was introduced with a video in support of the global seminary initiative. Dr. Albert Collver then introduced Lutheran Church of Nigeria Archbishop Christian Ekong, who spoke of conditions and challenges faced by his church body and the importance of the support it has received and continues to receive from the LCMS. He provided a token of appreciation to President Harrison, a sculpture depicting "the African way." Dr. Collver also introduced Rev. Alexey Streltsov, Rector of the Siberia Evangelical Lutheran Church seminary, who also spoke very favorably of the seminary initiative. Committee Chairman Baneck then called attention to recent changes made to newly published Res. 1-01A, following which the resolution was read and introduced by the committee. After the discussion had gone on for some time, the chair asked the assembly whether it was ready to end debate. After debate was ended [Yes: 939; No: 22], Res. 1-01A was adopted as presented [Yes: 986; No: 12].

Before moving on to another resolution, time was taken for a special presentation by Edward Grimenstein of the LCMS missions staff honoring foreign missionaries who completed service to the church since last convention. Rev. Dr. Gordon Beck was introduced representing short-term missionaries; Ms. Katie Lane represent-

ing GEO (Globally Engaged in Outreach) missionaries; Mr. Darin Storkson and Dr. Alice Brauer representing career missionaries; and Mrs. Alice Paul, appearing on behalf of Dr. Stephen Lutz, representing the faithful departed.

Res. 1-02 "To Recognize and Give Thanks for Missionaries and Their Families" (TB, p. 49) was introduced by the committee. The chair called for a voice vote and declared the motion carried. The hymn "Lift High the Cross" was sung as directed by the resolution.

Res. 1-06A "To Amend Bylaws 6.1.3 (h) and 6.2.1 (d) Auxiliaries and Recognized Service Organizations to Respect Church Relations Protocol Documents" (TB, pp. 319f.) was introduced by the committee. After discussion, a motion to end debate was carried [Yes: 847; No: 96] and Res. 1-06A was adopted as presented [Yes: 867; No: 119].

Convention Essay—Baptized for Witness

Dr. Albert Collver introduced Bishop Amos Bolay of the Evangelical Lutheran Church of Liberia, explaining that Bishop Bolay sought out the Missouri Synod while studying at the St. Louis seminary. He expressed thanks to the leadership of the LCMS for their friendship and support, confident that partnership with the Synod will help his church body to be confessionally Lutheran. He referred to Baptism as God's way of enlisting us for kingdom work in His service.

An important part of that service is witnessing as workers in His mission. He provided a brief review of the Liberian Church and its uniqueness, a church body begun by LCMS missionaries who had to leave because of civil turmoil but not without providing continued support in other ways, including support of a refugee congregation in Guinea that led to the formation of the Evangelical Lutheran Church of Liberia. After recalling dangerous personal experiences during the civil war in his country, he spoke of the ever-present love of God in Christ who is still in control. Even those situations provided opportunities to witness and served to bring the church together. [*The full text of Bishop Bolay's essay is printed elsewhere in these 2013 Convention Proceedings.*]

Committee 4: Theology and Church Relations

President Harrison called on Committee 4 Chairman Scott Murray, who, before beginning his presentation, introduced the members of his floor committee and thanked them for their work.

Res. 4-01 "To Endorse Altar and Pulpit Fellowship with the Evangelical Lutheran Church of Liberia" (TB, pp. 84f.) was introduced by the committee. During discussion, a motion was introduced and carried to end debate [Yes: 918; No: 29], following which Res. 4-01 was adopted as presented [Yes: 946; No: 7]. The assembly celebrated this partnership in the Gospel by rising and singing the Doxology. In response, Rev. James N. S. Kollie, Chairman of Ordained Ministers and Doctrinal Review of the Evangelical Lutheran Church of Liberia, expressed thanks for this partnership. He introduced Rev. Samuel S. Y. Navoh, Vice-President of the church body.

Res. 4-04 "To Affirm Growing Mutual Relationships among International Lutheran Church Bodies" (TB, pp. 89f.) was introduced by the committee and adopted without discussion [Yes: 981; No: 6].

Res. 4-05 “To Encourage Further Discussion with Wisconsin Evangelical Lutheran Synod and Evangelical Lutheran Synod” (*TB*, p. 90) was introduced by the committee. After discussion, debate was ended [Yes: 918; No: 29] and Res. 4-05 was adopted [Yes: 949; No: 21].

Res. 4-08A “To Provide Responsible Pastoral Care with Regard to the Practices Surrounding Holy Baptism” (*TB*, pp. 249f.) was introduced by the committee. During brief discussion, a motion to add “with water” to the first resolve after the word “baptizing” was accepted by the committee as a friendly amendment. Res. 4-08A was adopted as amended [Yes: 956; No: 13].

Committee 7: Structure and Ecclesiastical Matters

The chair called on Wyoming District President Richard Boche, Chairman of Committee 7, for his committee’s presentation. He summarized his committee’s work and introduced its members, applauding their efforts and inviting the convention to do the same.

With Vice-President Herbert Mueller having assumed the chair, Res. 7-01A “To Set Forth Clear Mutual Expectations in Carrying Out Office of Visitation” (*TB*, pp. 281ff.) was introduced by the committee. During discussion, a motion to end debate carried [Yes: 869; No: 117] and Res. 7-01A was adopted as presented [Yes: 833; No: 170].

Res. 7-02A “To Return to Use of Title ‘Circuit Visitor’” (*TB*, p. 284) was introduced by the committee. During extensive discussion of the resolution, a motion to amend the paragraph 7 quotation of Article XII of the Constitution Art. XII by deleting the words “and, according as they deem it necessary, hold investigations in the congregations” was ruled out of order. The chair called for the Orders of the Day and noon recess.

Session 4 Monday p.m. July 22, 2013

Midday Prayer

With newly elected Second Vice-President John Wohlrabe assuming the chair, the Monday afternoon session was called to order. Rev. Benjamin Ball led the convention in Midday Prayer, assisted by Cantor Phillip Magness as pianist and Monique Nunes providing special vocal music. Rev. Gregory Seltz, Speaker of *The Lutheran Hour*, provided the homily, reminding the assembly that they live in a weary world, but one within which we are very much alive because of what Jesus has done for us. Baptism has poured out God’s grace into our lives individually, which is the good news that we have to share with weary folks all around us.

Minutes

Secretary Raymond Hartwig called attention to the minutes from Sessions 1 and 2, noting two changes to be made: (1) Delete the first two lines of the first report of the Registration, Credentials, and Elections Committee and change the total number of voting delegates to 1,174; (2) Insert prior to the first paragraph under the initial report of Committee 5 the words, “With Vice-President Herbert Mueller now presiding, ...” The minutes were declared approved as changed.

Greetings—Lutheran Women’s Missionary League

After the convention paused for a group picture, the chair welcomed LWML President Kay Kreklau to bring greetings from her organization. She spoke of the recent LWML convention, which celebrated \$100 million in mission grants in last 71 years. She described the LWML as women of mission, women in mission, and women determined to be valuable to the mission of the church. She thanked the Synod for its support throughout the years as the Lutheran Women’s Missionary League continues to strive to live up to its name.

Election of Secretary of the Synod and Regional Members of Synod Board of Directors

Prior to balloting for the election of the Secretary of the Synod, Registration Committee Chairman Dan Gilbert provided a current report: 1,196 total voting delegates have registered for the convention. The chair, receiving no objection, declared the report accepted as presented.

Elections Chairman Gilbert prepared the convention to vote. The results of the ballot for Secretary of the Synod were as follows:

Daryl D. Gehlbach	164
Raymond L. Hartwig	839

Raymond L. Hartwig was declared elected. Balloting for the Central Region Board of Directors Lay Member followed:

Monica Boesdorfer	63	
Ernest E. Garbe	74	
Frederick P. Guengerich	83	
Travis L. Hindman	28	
Herbert W. Israel	105	131
Kathy A. Schulz	460	615
Jeff Schwarz	171	247

Kathy A. Schulz was declared elected Central Region Board of Directors Lay Member. Balloting continued for the West-Southwest Region Board of Directors Lay Member:

Carol Ann Hack Broome	320	407	450
Gloria S. Edwards	300	439	554
Ernest Hamann	25		
Fred G. Karle	55		
Daniel C. Lorenz	82		
Ed H. Moerbe	77		
Damon J. Tobias	96	160	
Douglas J. Utberg	49		

Gloria S. Edwards was declared elected West-Southwest Region Board of Directors Lay Member.

Special Presentation—Military Chaplains

Rev. Mark Schreiber, Director of LCMS Ministry to the Armed Forces, introduced an award-winning video developed by an LCMS chaplain as an outreach tool and encouraged the convention to remember Operation Barnabas, an outreach program that provides assistance to veterans of all wars fought by our nation. He reminded the convention that warriors need a lifetime to heal following what they go through in service to their country. Operation Barnabas intends to reach out to them with the Gospel, veteran to veteran, accepting them back with the open arms of Christ.

Committee 9: Convention Nominations

Committee 9 Chairman Carl Egger presented the committee's report printed on pages 67–98 of the *Biographical Synopses & Statements of Nominees* booklet and prepared the convention for nominations from the floor. A queue was formed and the floor nominations process was begun.

A motion was introduced to nominate Bruce Keseman for the Concordia Nebraska Board of Regents. The nomination was declared out of order because his name was not found in the pool of names resulting from the regular nominations process.

A motion was introduced to nominate Charles Wildauer for the commissioned minister member of the Board of Regents of Concordia University Texas. After discussion, his name was accepted for nomination [Yes: 640; No: 243].

A motion was introduced to nominate Christian Preus to the lay member at-large position on the Board of Directors of the Synod. After brief discussion, a motion to end debate carried [Yes: 864; No: 37] and his name was accepted for nomination [Yes: 580; No: 329].

A motion was introduced to nominate Rev. Robert Shonholz to an ordained minister member position on the Board of Directors of Lutheran Church Extension Fund. After brief discussion, debate was ended [Yes: 835; No: 53] and his name was accepted for nomination [Yes: 615; No: 277].

A motion was introduced to cease nominations. The motion failed to obtain the required two-thirds majority vote [Yes: 547; No: 409]. A following motion to amend the standing rules to make floor nominations not debatable was carried by the required two-thirds majority vote [Yes: 788; No: 123]. The nominations process continued.

Rev. Dale Kaster was successfully nominated for an ordained minister position on the Board of Regents of Concordia College-New York (Bronxville) [Yes: 602; No: 276].

Rev. Steven A. Hein was successfully nominated for an ordained minister position on the Board of Directors of Concordia University System [Yes: 603; No: 306].

Rev. Thomas Olson was successfully nominated to an ordained minister position on the Board of Regents of Concordia College Alabama (Selma) [Yes: 591; No: 290].

Karol Selle was successfully nominated to a lay member position on the Board of Directors of Concordia Publishing House [Yes: 564; No: 328].

Robert Zagore was successfully nominated for a position on the Board of Trustees of the LCMS Foundation [Yes: 591; No: 278].

As Vice-President Herbert Mueller assumed the chair, the Orders of the Day were called. A motion was introduced and carried to change the Orders of the Day and to continue with floor nominations [Yes: 708; No: 255].

Lynnette Frederickson was successfully nominated for a position on the Board of Regents of Concordia University Wisconsin [Yes: 616; No: 282].

Rev. Bruce Keseman was again nominated and declared out of order, his name not in the pool of names acquired during the regular nominations process.

A motion was introduced to accept nominations from outside the pool, followed immediately by a motion to end debate on the question. Debate was ended [Yes: 833; No: 71], but the motion to accept nominations from outside the pool was defeated [Yes: 348; No: 612].

The 40-minute time limit for floor nominations having expired, the assembly determined to close the nominations process [Yes: 723; No: 195]. The chair took this opportunity to provide information to the convention regarding the procedure to be followed for amending the Constitution and Bylaws of the Synod.

Committee 7: Structure and Ecclesiastical Matters

Res. 7-02A "To Return to Use of Title 'Circuit Visitor'" (*TB*, p. 284) was brought back by the committee and discussion continued. A motion to return the resolution to the floor committee to reflect more broadly the emphasis on visitation was introduced and discussed. After discussion, debate was ended [Yes: 883; No: 57] and the motion to refer Res. 7-02A back to committee was defeated [Yes: 179; No: 818]. Debate was ended on Res. 7-02A [Yes: 876; No: 68] and the resolution received the required two-thirds vote and was adopted [Yes: 704; No: 257].

Res. 7-03A "To Establish Visitation Circuits to Best Meet Needs of Congregations" (*TB*, pp. 284f.) was introduced by the committee. After discussion, debate was ended [Yes: 984; No: 57] and Res. 7-03A was defeated [Yes: 295; No: 732].

Res. 7-04 "To Adopt General Principles for Judging Viability of Districts" (*TB*, pp. 148f.) was introduced by the committee. During discussion, a motion to amend the second-last resolve paragraph by adding "and congregations of the district" after "board of directors" was adopted [Yes: 646; No: 291] and discussion continued on the resolution as amended. A motion was introduced to return the resolution to the committee to clarify some of the questions that remain unanswered. Allotted time expired during discussion of the motion and the chair asked whether the convention would object to voting on the motion. No objection being raised, the vote was taken [Yes: 643; No: 289] and the motion to return Res. 7-04 to the committee was carried.

Committee 4: Theology and Church Relations

With President Harrison resuming the chair, Committee 4 continued its presentation of its resolutions. Res. 4-02 "To Endorse Altar and Pulpit Fellowship with the Siberian Evangelical Lutheran Church" (*TB*, pp. 85ff.) was introduced by the committee. After a vote to close debate carried [Yes: 864; No: 29], the resolution was adopted [Yes: 965; No: 3]. The convention celebrated the declaration of partnership with the Siberian Church by singing the Doxology. SELC Bishop Vsevolod Lytkin addressed the convention, expressing "special joy" on behalf of the brothers and sisters of his church, remarking that the LCMS has played an important part in development of his church and expressing appreciation that the LCMS has concluded its process for declaring fellowship.

A motion to suspend standing rules 2 and 7 to allow consideration of Ov. 4-06 "To Restore to Synod Conventions Sole Authority for Declaring Fellowship" (*Convention Workbook*, pp. 165f.) was ruled unnecessary by the chair. The delegate therefore put before the convention the overture in question. After the chair read the

entire overture and discussion followed, debate was ended [Yes: 926; No: 39] and the motion was defeated [Yes: 193; No: 814].

Committee 4 Chairman Scott Murray called the convention's attention to pp. 230–231 in *Today's Business*, reading the printed statement of his committee (p. 231) and explaining the committee's withdrawal of Res. 4-07 and Res. 4-09. He then called attention to the special report of the Commission on Constitutional Matters (pp. 230–231). Daniel Lorenz, a member of the commission, addressed the convention and explained the action described in the special report.

Res. 4-06A "To Address Questions Re Service of Licensed Lay Deacons" (*TB*, pp. 248f.) was introduced by the committee. A motion was introduced to amend the resolution by replacing the wording of the second-last resolve with "Resolved, That the President of the Synod establish a task force consisting of members from the Commission on Theology and Church Relations, the Council of Presidents, the Praesidium, and seminary faculties to develop a plan anchored in the Word in consultation with licensed lay deacons and those who supervise and are served by them to ensure that by a date certain all who are administering the Word and Sacraments of Christ in the congregations of The Lutheran Church—Missouri Synod will be rightly called (prepared, examined, called, and ordained); and be it finally." During discussion of the motion to amend, the Orders of the Day were called. The chair asked whether the assembly was ready to vote on the amendment. The assembly agreed to vote and the motion to amend failed [Yes: 337; No: 641]. The chair called the Orders of the Day.

Omnibus Resolution B

Omnibus Resolution B (*TB*, p. 228) was moved and seconded. A motion to amend the resolution by striking lines 27–28 (Ov. 3-27 "To Direct CPH to Place 1986 Catechism into the Public Domain") was introduced. CPH President/CEO was asked to address the convention on this subject. Legal counsel for the Synod also addressed the convention. The chair called the Orders of the Day and asked whether the assembly was ready to vote on this amendment. The convention agreed to vote and the motion to amend failed [Yes: 149; No: 739]. The chair then asked the assembly whether it wished to act on the main motion and received a positive response. By a hand vote, Omnibus Resolution B was adopted.

Responsive Prayer 1

The Monday afternoon session was closed with Chaplain William Weedon leading the convention in Responsive Prayer 1, assisted by Cantor Phillip Magness and vocalist Monique Nunes.

Session 5 **Tuesday a.m. July 23, 2013**

Matins

Day three of the convention was begun with the Order of Matins led by Rev. Benjamin Ball, with Phillip Magness serving as Cantor and Matthew Janssen as Instrumentalist. Rev. Bernhard Seter, Chairman of the Board for International Mission, preached the homily based on Acts 6:1–7. Noting that we prefer to be served rather than to serve, to be waited on rather than to wait on others, he reminded that Jesus did otherwise, waiting on His disciples for

three long years. Now He wants His disciples of all times to wait on others and not send them away, having the same mind as His.

Special Recognition—Newly elected and outgoing Praesidium

President Matthew Harrison called the assembly out of recess and to order. The newly elected vice-presidents were called forward and thanked for their willingness to serve. He also introduced Paul Maier, out-going vice-president who decided not to allow his name to stand for election. The President thanked him for his great service to the Synod.

Committee 8: Registration Report

Committee 8 Chairman Dan Gilbert, before providing an updated convention report, corrected the numbers provided a day earlier in Session 3, when the report should have read: 1,195 voting delegates, 155 advisory delegates, and 161 advisory representatives for a total of 1,511 registered and present. He then provided the current report:

Voting delegates	1,197
Advisory delegates	155
Advisory representatives	<u>158</u>
Total	1,510

The chair, hearing no objection, declared the report accepted.

Committee 2: Mercy

A video sharing the ministry of mercy of the Synod was viewed by the assembly. Committee 2 Chairman David Benke, President of the Atlantic District, then introduced the committee and began its report.

Res. 2-01 "To Commend and Give Thanks for the Work of LCMS Disaster Response" (*TB*, p. 60) was introduced by the committee using a video and requesting that all in attendance affected by disasters during the past three years move to the front of the hall to underscore the need for and response of LCMS Disaster Response. The committee chair asked the President of the Synod to pray a prayer of thanksgiving for this ministry. The Director of LCMS Disaster Response, Rev. Glenn Merritt, addressed the convention, thanking the Synod for its caring and generosity, which makes the Synod's disaster response possible. Hearing no objections, the vote was conducted by a show of hands and Res. 2-01 was adopted without discussion.

Res. 2-02 "To Give Thanks and Praise to God for LIRS 75th Anniversary" (*TB*, pp. 60f.) was introduced by the committee. Hearing no objection, the resolution was adopted by voice vote without discussion. Linda Hartke of Lutheran Immigration and Refugee Services addressed the convention regarding the work of her organization, commending the Synod for its 2010 resolution addressing human trafficking.

Res. 2-03A "To Give Thanks to God and Encourage Support for the Ministries of Lutheran Services in America and Lutheran World Relief" (*TB*, p. 233) was introduced by the committee. The resolution was adopted [Yes: 952; No: 23] without discussion. President and CEO of Lutheran Services in America Charlotte Haberaecker addressed the convention. Dr. John Nunes, outgoing President and CEO of Lutheran World Relief, addressed the

convention on behalf of Lutheran World Relief, expressing great gratitude for the great and untiring support of the LCMS for LWR, offering four examples of God's great grace and mercy in action. He introduced Jeff Whisenant, who will provide interim leadership to LWR. Mr. Whisenant spoke of his journey of faith by association with the organization since 1987 and thanked the assembly for being "the hands and feet of Christ."

Res. 2-06 "To Encourage a Strong Finish of the Lutheran Malaria Initiative (LMI) and Give Thanks for the Effect LMI Has Made in the Global Fight to End Malaria-Related Deaths in Africa" (*TB*, p. 64) was introduced by the committee. The chair hearing no objection to voting without discussion, the resolution was adopted by voice vote after prayer by Committee 2 Chairman David Benke. Martha Mitkos, who heads the LCMS Lutheran Malaria Initiative, addressed the convention on its behalf, asking for two things: prayer for all who suffer and prayer for the initiative that we may finish it strong. The chair called the Orders of the Day.

Committee 7: Structure and Ecclesiastical Matters

Res. 7-05 "To Allow E-Meetings for Voting by Circuits, Districts, and Synod Agencies" (*TB*, pp. 149f.) was introduced by the committee after striking the words "in those manners" from the second resolve paragraph. During discussion, a motion to amend was offered, changing the first resolve paragraph to read: "Resolved, That circuits, districts, the Synod, and Synod agencies be allowed only on a very limited basis and with the approval of the district president to use e-meeting technologies." Upon request of the chair, the convention agreed to vote on the amendment without discussion and it failed [Yes: 154; No: 766]. Discussion continued on Res. 7-05 as changed by the committee until a substitute resolution "To Allow E-Meetings and E-Voting" was proposed (*TB*, p. 329) and the Behnken Rule was invoked. The substitute motion failed by voice vote, following which debate on the original resolution was ended [Yes: 953; No: 59] and Res. 7-05 was adopted with only the change made by the committee [Yes: 874; No: 96].

Res. 7-13 "To Address *Handbook* Issues re Bylaws Pertaining to District" (*TB*, pp. 171ff.) was introduced by the committee with the following change: Paragraph (f) of Bylaw 2.4.1 was changed by the committee to read "Until a congregation formally adopts a revised constitution and/or bylaws using this process, the Synod shall consider the existing constitution and bylaws to be in effect for all purposes." After brief discussion, debate was ended [Yes: 817; No: 106] and the resolution was adopted as changed [Yes: 887; No: 79].

Res. 7-15 "To Address District Membership/Ecclesiastical Supervision Issues" (*TB*, p. 178) was introduced with explanation by the committee. After brief discussion and after the assembly determined by voice vote to vote on the resolution, Res. 7-15 was adopted, also by voice vote.

Convention Essay—Baptized for Mercy

Rev. Ted Krey, Latin America Regional Director, using Jesus' story of the Good Samaritan, made clear in his essay that "you are the neighbor—if you show mercy." The priest passing by on the other side can speak to us pastors, who have opportunity both to preach and heal—what do we teach our congregations, also by our example? The Levite, a committed faithful servant of the church who hurried on by on the other side of the road, can speak to us

laymen—what is the nature of our congregations and do we take the time to be who we are, baptized for mercy? The Good Samaritan was not a popular person, but he had compassion and desired to show mercy and dirty his hands—he is the neighbor, also today, who shows mercy, as did our Lord Jesus Christ, as do we when our Lord Jesus has His way with us. [*The complete text of Rev. Krey's essay has been printed elsewhere in these 2013 Convention Proceedings.*]

Committee 7: Structure and Ecclesiastical Matters

Res. 7-18 "To Study Doctrinal Training for Reconcilers" (*TB*, p. 180) was introduced by the committee and adopted [Yes: 668; No: 10] without discussion.

Res. 7-16 "To Strengthen District Boards of Directors" (*TB*, pp. 178f.) was introduced by the committee and adopted [Yes: 684; No: 53] without discussion.

Res. 7-14 "To Address *Handbook* Issues re Synod Conventions" (*TB*, p. 175) was introduced by the committee with the addition in Bylaw 3.12.3.6 (a) of the words "at least" before the words "one alternate." A friendly amendment to add the words "along with lay persons of the congregations of the Synod" at the end of the new wording for paragraph (c) of Bylaw 3.12.3.4 was agreed to by the commission before the amendment was adopted [Yes: 731; No: 24] without further discussion.

Res. 7-11 "To Address *Handbook* Issues re Expulsion Process" (*TB*, pp. 158ff.) was introduced by the committee and adopted [Yes: 770; No: 38] without discussion.

Res. 7-09A "To Resolve Bylaw Issues Remaining from 2010 Convention Restructuring Decisions" (*TB*, pp. 288ff.) was introduced by the committee after changing proposed Bylaw 7.1.1 (d) to include the words "presentation to" following the words "prior to." The resolution was adopted as changed [Yes: 826; No: 23] and without discussion.

Res. 7-10 "To Adopt Four-Year Convention Cycle" (*TB*, pp. 157f.) was introduced by the committee. The chair reminded the assembly that this resolution would require a two-thirds vote for adoption since it involved an amendment to the Constitution. After discussion, the resolution was referred to committee without objection from the assembly.

Committee 2: Mercy

Res. 2-04 "To Commend the LCMS National Housing Support Corporation" (*TB*, pp. 61f.) was introduced by the committee and adopted without debate [Yes: 867; No: 15]. National Housing Corporation Chief Executive Officer Nicole Ridley addressed the assembly, explaining the work of her corporation, which begins with recognizing neighborhoods in need—not as obstacles, but as opportunities for those communities and LCMS churches in those neighborhoods.

Res. 2-05B "To Allow Extension of Calls to Specialized Pastoral Ministers" (*TB*, pp. 360f.) was introduced by the committee. After brief discussion, debate was ended [Yes: 792; No: 70] and the resolution was adopted [Yes: 875; No: 61].

Res. 2-07A "To Emphasize Biblical Teaching of Sexuality, Marriage, and Family" (*TB*, p. 235) was introduced by the committee. After some discussion, the chair asked whether there was objection

to his ending the debate. Hearing no objection, the vote was taken and the resolution was adopted [Yes: 901; No: 40].

Res. 2-12A “To Speak re Employment of Women in Military Combat” (*TB*, p. 361) was introduced by the committee after striking the words “and/or participating in the selective service system and being subject to a possible draft” at the end of the first resolve paragraph. Chaplains Jonathan Shaw and Donald Muchow addressed the convention on behalf of the resolution. During discussion, a motion to amend the resolution by replacing it with Overture 2-10 “To Speak Boldly re Employment of Women in Military Combat” (*Convention Workbook*, pp. 147f.) was ruled a substitute motion, invoking the Behnken Rule. The assembly determined not to consider the substitute motion [Yes: 247; No: 758] and, upon suggestion by the chair, ended debate [Yes: 698; No: 308]. Res. 2-12A was adopted as changed [Yes: 947; No: 63].

Res. 2-11 “To Encourage Districts and Congregations to Utilize the *Planting Gospel Seeds While Serving Human Needs Training Process*” (*TB*, pp. 67f.) was introduced by the committee and, after brief discussion, adopted [Yes: 869; No: 33].

Res. 2-08 “To Challenge Congregations to Engage in Works of Mercy in Their Communities” (*TB*, pp. 65f.) was introduced by the committee and adopted without discussion [Yes: 913; No: 22].

Res. 2-09A “To Encourage Christian Citizenship and Vigilance” (*TB*, pp. 235f.) was introduced by the committee. During discussion, a motion to amend the second resolve paragraph by replacing the words “so long as the actions and” with the words “insofar as such” was accepted by the committee as a friendly amendment. Further discussion was interrupted by the calling of the Orders of the Day.

Prior to the noon recess, the convention viewed a video from the Lord Mayor of the City of Wittenburg, Germany.

Session 6 Tuesday p.m. July 23, 2013

Midday Prayer

Convention Chaplain William Weedon led the assembly in Midday Prayer, assisted by Cantor Phillip Magness, instrumentalists, and the Perry County Lutheran Chorale and Ensemble. Rev. Alexey Streltsov, Rector, Lutheran Theological Seminary—Siberian Evangelical Lutheran Church preached the homily based on Titus 3:4–8. We Lutherans are used to talking about from what we are saved, but by the mercy of our Lord, He has brought us from death to life and a true expression of gratitude for what God has done for us. We are saved so that we may devote ourselves to good works, being merciful to others.

Minutes

Vice-President Daniel Preus assuming the chair, he called attention to the minutes from Sessions 3 and 4 of the convention (*TB*, pp. 394ff.) and called on the Secretary for a correction to line 45 on page 398, where the number 509 should be changed to 591. With

no other corrections offered, the minutes were declared approved as corrected.

Committee 8: Registration and Elections

Committee 8 Chairman Dan Gilbert provided the latest registration report: 1,197 delegates registered. The report was accepted as provided. After several announcements regarding the elections process, the elections to all remaining positions were begun.

LCMS Board of Directors At-Large Positions

Minister of Religion—Commissioned

Cheryl D. Naumann	392
Kurt M. Senske	463 (declared elected)

Layperson

Kermit Brashear	213	379
Michael H. Grosse	75	
Ed Moerbe	121	
Curtis Pohl	77	
Christian A. Preus	422	506 (declared elected)

Commission on Theology and Church Relations

Parish Pastor

Armand J. Boehme	195
Robert A. Dargatz	449 560 (declared elected)
John F. Johnson	273 305

Layperson

Jack D. Kilcrease III	247	312
Raymond A. Moldenhauer	158	149
Mark Nispel	123	
Andrea Pitkus	382	480 (declared elected)

Concordia Historical Institute Board of Governors

Ministers of Religion—Ordained (elect 2)

Frederick W. Baue	328	361
Cameron A. MacKenzie	356	555 (declared elected)
Jeffrey W. Pautz	90	
Eric C. Stumpf	133	

Frederick W. Baue	643 (declared elected)
Jeffrey W. Pautz	106
Eric C. Stumpf	165

Layperson

Walter Dissen	194
John Klinger	751 (declared elected)

Concordia Publishing House Board of Directors

Laypersons (elect 4)

Robert E. Beumer	270	442	516 (declared elected)
Stephanie A. Egger	201	325	442
Angela Hill	194	187	
Eldon Meyer	43		
Joseph L. Olson	45		
Tom Raabe	42		
Nikki P. Rochester	71		
Karol Selle	43		
Charles H. Wolfmueller	51		

Stephanie A. Egger	487 (declared elected)
Angela Hill	135

Eldon Meyer	49	
Joseph L. Olson	36	
Tom Raabe	29	
Nikki P. Rochester	118	
Karol Selle	30	
Charles H. Wolfmueller	41	
Angela Hill	478	(declared elected)
Eldon Meyer	93	
Joseph L. Olson	65	
Tom Raabe	28	
Nikki P. Rochester	186	
Karol Selle	17	
Charles H. Wolfmueller	49	
Eldon Meyer	132	
Joseph L. Olson	247	488 (declared elected)
Tom Raabe	43	
Nikki P. Rochester	349	452
Karol Selle	27	
Charles H. Wolfmueller	135	

Lutheran Church Extension Fund Board of Directors

Minister of Religion—Ordained or —Commissioned

David L. Bahn	447	602 (declared elected)
Ronald R. Carnicom	229	319
Blaise C. Sedney	225	

Laypersons (elect 2)

Linda K. Barnes	188	172
Susan J. Elsholz	449	577 (declared elected)
Gregory J. Miller	66	
Richard T. Peltier	148	173
David E. Wuenschner	89	

Linda K. Barnes	329	370	428
Gregory J. Miller	117		
Richard T. Peltier	346	440	505 (declared elected)
David E. Wuenschner	162	143	

LCMS Foundation Board of Trustees

<i>Minister of Religion—Ordained</i>		
Richard T. Drews	336	500 (declared elected)
Terry N. Hursh	244	
Robert M. Zagore	337	450
<i>Layperson</i>		
Barry D. Burgdorf	450	
Gregory J. Miller	472	(declared elected)

Concordia University System Board of Directors

<i>Minister of Religion—Ordained</i>		
David V. Dissen	118	
Steven A. Hein	361	401
Orville C. Walz	427	520 (declared elected)

Board of Regents—Concordia University Texas

<i>Minister of Religion—Ordained</i>		
Michael P. Dorn	507	(declared elected)
Morris Alan Taylor	421	
<i>Minister of Religion—Commissioned</i>		
Mark M. Bahr	237	

Stephen F. Eggold	380	596 (declared elected)
Charles F. Wildauer	318	327
<i>Laypersons (elect 2)</i>		
Mark K. DeYoung	312	273 315
Noreen L. Linke	339	459 627 (declared elected)
Kristi A. Matus	231	192
Janis Boeker Stayton	45	
Mark K. DeYoung	508	(declared elected)
Kristi A. Matus	388	
Janis Boeker Stayton	49	

Board of Regents—Concordia College—New York

<i>Minister of Religion—Ordained</i>		
David S. Belasic	188	
Jon T. Diefenthaler	426	572 (declared elected)
Dale W. Kaster	347	370
<i>Minister of Religion—Commissioned</i>		
Mary E. Hilgendorf	487	(declared elected)
Jonathan C. Laabs	445	

<i>Laypersons (elect 2)</i>		
Alice M. Bruening	147	
Heidi J. Fields	414	588 (declared elected)
James T. Jahnke	189	181
Mary Manz Simon	157	140
Alice M. Bruening	117	
James T. Jahnke	538	(declared elected)
Mary Manz Simon	271	

The chair called the Orders of the Day.

Special Recognitions

Vice-President Preus called forward former officers present in the hall for special recognition. Responding to his call were Dean Nadasdy, who served as Third and Fourth Vice-President, and Norman Sell, who served as the Synod's Treasurer from 1974 until 2001.

He also called forward special guests from other church bodies: Rev. Peter Prange of the Wisconsin Evangelical Lutheran Synod, Dr. Lawrence Welch of the St. Louis Archdiocese, and Rev. David Wendel of the North American Lutheran Church.

And he called forward the leaders of partner church bodies: Rev. Dr. Robert Bugbee of Lutheran Church—Canada; Rev. Gennadij Khonin of Evangelical Lutheran Congregation "People of God" of Kazakhstan; Rev. Amos Bolay, Rev. Samuel S. Y. Navoh, and Rev. James Kollie of the Lutheran Church in Liberia; Archbishop Christian Ekong of the Lutheran Church of Nigeria; and Rev. Alexey Streltsov and Bishop Vsevolod Lytkin of the Siberian Evangelical Lutheran Church.

Omnibus Resolution C

The chair brought forward Omnibus Resolution C for consideration by the convention. The chairman of Floor Committee 3 announced his committee's intention to remove Ov. 3-16 from the resolution. A motion was made and seconded to remove Ov. 3-16, and the motion carried [Yes: 557; No: 178]. With no further dis-

cussion, Omnibus Resolution C was adopted as amended [Yes: 712; No: 23].

A delegate obtained the attention of the chair and introduced a resolution from the floor as printed on page 383 of *Today's Business*. As the time for calling for the Orders of the Day was near, the chair asked the assembly whether it wished to handle this matter immediately. The assembly voted its intention to finish the matter [Yes: 731; No: 183]. Debate was ended [Yes: 760; No: 163] and the resolution was defeated [Yes: 182; No: 732].

Before calling the Orders of the Day, the chair called forward the staff from the *Today's Business* Office for recognition by the convention.

Elections (continued)

Committee 8 Chairman Dan Gilbert returned to the podium to complete the board elections.

Board of Regents—Concordia Theological Seminary, Fort Wayne

Minister of Religion—Ordained (elect 2)

Wally M. Arp	193	258
Dean M. Bell	192	125
William M. Cwirla	331	524 (declared elected)
Daniel N. Harmelink	69	
James H. Pragman	109	

Wally M. Arp	348	456
Dean M. Bell	370	466 (declared elected)
Daniel N. Harmelink	91	
James H. Pragman	130	

Minister of Religion—Commissioned

David P. Held	732 (declared elected)
Virginia I. Terrell	191

Layperson

Janet M. Johnson	439
Mani Vang	504 (declared elected)

Board of Regents—Concordia University, Irvine

Minister of Religion—Ordained

Thomas F. Meyer	291
Michael A. Morehouse	609 (declared elected)

Minister of Religion—Commissioned

Shaina M. Mitchell	455
Heather H. Wyneken-Manning	511 (declared elected)

Laypersons (elect 2)

Cheryl Keithly	199	174
Peter K. S. Lee	211	264
Sandra Ostapowich	404	536 (declared elected)
Glen Piper	127	

Cheryl Keithly	196
Peter K. S. Lee	397 513 (declared elected)
Glen Piper	367 431

Board of Regents—Concordia University Wisconsin

Minister of Religion—Ordained

Wayne M. Braun	243
Klemet Preus	514 (declared elected)

Randolph H. Raasch	163
--------------------	-----

Minister of Religion—Commissioned

Lynnette A. Fredericksen	364	419 (declared elected)
Dwayne D. Jobst	303	411
Paul O. Weismantel	174	

Laypersons (elect 2)

Frederick M. Anderson	151	129
Kenneth B. Bowman	270	415 532 (declared elected)
William Feld	146	83
Robert M. Knox	129	
Janice M. Wendorf	189	279 389

Frederick M. Anderson	116
William Feld	56
Robert M. Knox	288
Janice M. Wendorf	468 (declared elected)

Board of Regents—Concordia University—Portland

Minister of Religion—Ordained

Michael D. Scheer	535 (declared elected)
Jonathan R. Thomas	326

Minister of Religion—Commissioned

David O. Berger	277
Keith E. Brosz	642 (declared elected)

Laypersons (elect 2)

Carol Ann Hack Broome	180	104
Scott L. Diekmann	401	520 (declared elected)
Leslie K. Sramek	46	
Andrew T. White	301	321

Carol Ann Hack Broome	187
Leslie K. Sramek	50
Andrew T. White	717 (declared elected)

Board of Regents—Concordia University Chicago

Minister of Religion—Ordained

Roger B. Gallup	459	517 (declared elected)
Lance A. O'Donnell	409	418
Erik J. Rottmann	92	

Minister of Religion—Commissioned

George Denholm III	303
Mark P. Muehl	607 (declared elected)

Laypersons (elect 2)

Debra Grime	513 (declared elected)
Tina Wilks Putz	87
Harvard P. Schulz	114
Mark O. Stern	250

Tina Wilks Putz	88
Harvard P. Schulz	151
Mark O. Stern	729 (declared elected)

When it was time to call the Orders of the Day, a motion to set the Orders aside and continue with elections was introduced and carried [Yes: 734; No: 237].

Board of Regents—Concordia Seminary, St. Louis*Ministers of Religion—Ordained (elect 2)*

John C. Davidson	149	
Mark P. Grunst	222	163
Shawn L. Kumm	231	283
Ulmer Marshall	382	513 (declared elected)

John C. Davidson	224	
Mark P. Grunst	219	
Shawn L. Kumm	482	(declared elected)

Minister of Religion—Commissioned

Gillian M. Bond	460	
LeRoy Wilke	489	(declared elected)

Layperson

Johnny Crow Buck	200	
Walter Disen	328	441 515 (declared elected)
Herbert W. Israel	201	208
Glenn K. Weingarth	223	307 450

Board of Regents—Concordia University, St. Paul*Minister of Religion—Ordained*

David H. Preuss	316	
Karl A. Weber	668	(declared elected)

Minister of Religion—Commissioned

Angela Hublick	622	(declared elected)
Joel P. Landskroener	325	

Laypersons (elect 2)

Carol M. Fehrmann	350	308
Gregg Hein	377	506 (declared elected)
Barbara J. Resch	163	143
Mary H. Schuldheisz	55	

Carol M. Fehrmann	599	(declared elected)
Barbara J. Resch	263	
Mary H. Schuldheisz	62	

Board of Regents—Concordia College Alabama*Minister of Religion—Ordained*

Thomas L. Olson	328	403
Curtis H. Peters	229	
Douglas M. Shamburger	278	430 (declared elected)

Minister of Religion—Commissioned

David P. Robinson	278	
Lawrence E. Sohn	505	(declared elected)

Laypersons (elect 2)

Dennis P. Gorski	502	(declared elected)
Janis G. McDaniels	347	
Tina Wilks Putz	24	
Ellen R. Ziehr-Lange	81	

Janis G. McDaniels	498	(declared elected)
Tina Wilks Putz	30	
Ellen R. Ziehr-Lange	320	

Board of Regents—Concordia University Nebraska*Minister of Religion—Ordained*

Keith H. Grimm	650	(declared elected)
Max A. Phillips	235	

Minister of Religion—Commissioned

Robert L. Cooksey	570	(declared elected)
Allison K. Dolak	342	

Laypersons (elect 2)

Jill Johnson	327	340	367
Timothy L. Moll	351	459	577 (declared elected)
Timothy A. Schroeder	81		
Jill Wild	171	130	

Jill Johnson	520	(declared elected)
Timothy A. Schroeder	101	
Jill Wild	342	

With President Harrison again chairing the meeting, departing and newly elected Synod Board of Directors members were called forward for recognition.

Committee 5: Seminary and University Education

After viewing a video from Concordia Seminary, St. Louis, Committee 5 Chairman Dale Sattgast brought forward Res. 5-16 “To Give God Praise and Glory for Concordia Seminary’s 175th Anniversary” (*TB*, pp. 375f.). Upon its introduction and with no objection from the assembly, the chair called for a rising vote to sing the Doxology as the convention adopted the resolution.

Res. 5-03B “To Amend Bylaw 2.13.1 re Specific Ministry Pastor (SMP) Program” (*TB*, pp. 364f.) was introduced by the committee. After discussion, a motion was introduced to refer the resolution back to the floor committee. As this motion to refer was being discussed, debate was ended [Yes: 869; No: 91] and the motion was carried [Yes: 630; No: 393].

Committee 6: Administration and Finance

Committee 6 Chairman John Wille was called forward to continue his committee’s presentation of its resolutions to the convention. Res. 6-12A “To Amend Bylaw 3.7.1.3 re Membership on Concordia Plans Board” (*TB*, pp. 326f.) was introduced by the committee. After brief discussion, debate was ended [Yes: 858; No: 47] and the resolution was adopted [Yes: 880; No: 49].

Res. 6-13 “To Amend Bylaws re Removal and Filling of Vacancies of LCEF Members” (*TB*, pp. 139f.) was introduced by the committee and adopted without discussion [Yes: 801; No: 50].

Res. 6-14 “To Amend Bylaw 3.6.5.2.1 re Terms of Office of LCMS Foundation Board Members” (*TB*, pp. 140f.) was introduced by the committee and adopted without discussion by voice vote.

Res. 6-15 “To Amend Bylaws re Removal and Filling of Vacancies of LCMS Foundation Board Members” (*TB*, pp. 141f.) was introduced by the committee adopted without discussion by voice vote.

Res. 6-05 “To Revise Definitions in the *Handbook*” (*TB*, pp. 129ff.) was introduced by the committee and adopted without discussion by voice vote.

Res. 6-06 “To Address Synod Handbook Issues re Synodwide Corporate Entity Governing Instruments” (*TB*, p. 132) was introduced by the committee and adopted without discussion by voice vote.

Res. 6-07 “To Address Synod Handbook Issues Regarding Required Background Checks” (*TB*, pp. 132f.) was introduced by the committee and adopted without discussion by voice vote.

Res. 6-08 “To Clarify the Appointment Process for Various Representatives and Offices” (*TB*, pp. 133f.) was introduced by the committee and adopted without discussion by voice vote.

Res. 6-09 “To Clarify the Process for Appointment of the Executive Directors of the Offices of National and International Mission” (*TB*, p. 134) was introduced by the committee and adopted without discussion by voice vote.

Res. 6-10 “To Clarify Appointment of Chief Executives of Synodwide Corporate and Trust Entities and Executive Director of Commission on Theology and Church Relations” (*TB*, pp. 134ff.) was adopted without discussion by voice vote.

Res. 6-11A “To Strengthen Nominations Process for Boards of Directors of Synodwide Corporate Entities” (*TB*, p. 276) was adopted without discussion by voice vote.

Res. 6-01A “To Promote Financially Healthy Universities, Seminaries, and Church Workers” (*TB*, pp. 275f.) was introduced by the committee. After discussion, debate was ended [Yes: 828; No: 51] and the resolution was adopted as presented [Yes: 859; No: 61].

Res. 6-02 “To (Joy)fully Fund Career and GEO Missionaries” (*TB*, pp. 127f.) was introduced by the committee and, after brief discussion, adopted by voice vote.

Res. 6-04 “To Restore the Secretary of Synod as a Voting Member of the Commission on Constitutional Matters (CCM)” (*TB*, p. 129) was introduced by the committee. After discussion, debate was ended [Yes: 745; No: 124] and the resolution was adopted [Yes: 586; No: 328].

Res. 6-16A “To Encourage Conversation and Education about Commission on Constitutional Matters Opinions” (*TB*, p. 278) was introduced by the committee. A motion was introduced to consider the substitute resolution, “To Provide for Review of Opinions of the Commission on Constitutional Matters” (*TB*, pp. 292–293). After the convention voted not to consider the substitute motion [Yes: 307; No: 621], the Orders of the Day were called.

The session was closed with prayer by President Matthew Harrison.

Session 7

Wednesday a.m. July 24, 2013

Morning Prayer

Rev. Benjamin Ball led the assembly in Morning Prayer, assisted by Cantor Phillip Magness and instrumentalists. Rev. Dr. James Baneck, President of the North Dakota District, provided the homily based on Acts 2:37–42 and the theme of the day, “Life Together.” Our lawlessness destroys our fellowship, as was the case in the Early Church, who when they were reminded of their lawlessness were “cut to the heart.” We should be the same and ask the same question, “What shall we do?” Peter responds, “Repent.” We repent with joy because we know that this same Jesus who became our

sin speaks to us today: “Your sins are forgiven.” We are healed as soon as we are cut to the heart and receive Jesus’ words, and we respond with fruits of the Spirit.

Committee 8: Registration Report

President Matthew Harrison called the session to order and called on Chairman Dan Gilbert of Committee 8 for an updated registration report:

Voting delegates	1,197
Advisory delegates	155
Advisory representatives	<u>161</u>
Total	1,513

The chair accepted the report as given and called on Committee 3 to continue its presentation of its business for the convention.

Committee 3: Life Together

Discussion continued on Res. 3-03A “To Support, Commend, and Increase Witness, Mercy, and Life Together Ministry of Lutheran Schools” (*TB*, pp. 239f.). After brief additional discussion, the resolution was adopted as presented [Yes: 903; No: 9].

Res. 3-04 “To Authorize a Blue Ribbon Committee on Lutheran Schools” (*TB*, pp. 71f.) was introduced by the committee. As discussion began, a motion was made to amend the resolution by inserting the proposed paragraphs printed on page 379 of *Today’s Business*. The chair ruled this to be a substitute motion and therefore out of order. After further discussion, the chair was supported by the assembly in proceeding directly to the vote on the resolution, which was adopted as presented [Yes: 916; No: 25].

Res. 3-05 “To Address Responsible Internet Use in Congregations” (*TB*, pp. 72f.) was introduced by the committee. During discussion, a suggestion to add the words “continue to” after “district presidents” in the first resolve paragraph was accepted by the committee as a friendly amendment. The resolution was adopted as amended [Yes: 980; No: 26].

Res. 3-06A “To Adopt Mission and Ministry Emphases for the 2013–2016 Triennium” (*TB*, pp. 240f.) was introduced by the committee and adopted without discussion [Yes: 981; No: 25].

Res. 3-07A “To Further Promote Mission Awareness, Support, Collaboration, and Coordination for Rural and Small Town, Urban and Inner City, and Suburban Ministry” (*TB*, p. 242) was introduced by the committee and, after discussion, adopted as presented [Yes: 981; No: 15].

Res. 3-08A “To Reaffirm Faithful Church Revitalization as a Priority of the Office of National Mission” (*TB*, pp. 243ff.) was introduced by the committee. The committee agreed to friendly amendments that removed references to “sustaining” in the second and third resolve paragraphs, and added “CUS” after “seminaries” in the third resolve paragraph. After a brief discussion, the chair called for the vote on the resolution without objection from the assembly, and the resolution was adopted as amended [Yes: 915; No: 39].

Res. 3-09 “To Continue to Support and Promote Black Ministry in The Lutheran Church—Missouri Synod” (*TB*, pp. 76f.) was introduced by the committee. During discussion, an amendment proposed to add the following paragraph as a fourth resolve: “Resolved, That the Synod in convention affirm the value of telling

the story of the mother of Black Lutheranism in the Black Belt; give thanks to God for the work of Dr. Rosa Young as told in her book, *Light In the Dark Belt*; and support the Rosa Young film project that is currently being produced.” The committee considered this a friendly amendment. When the assembly indicated its readiness to vote, the resolution was adopted as amended [Yes: 935; No: 46].

Greetings—Lutheran Hour Ministries

President Harrison invited Dr. Paul Maier to the podium to introduce Executive Director Bruce Wurdeman of Lutheran Hour Ministries to bring greetings to the convention. He spoke of great needs and opportunities to take the Gospel into all the world.

Special Recognition—LCMS Presidents Emeriti

The chair introduced and welcomed Presidents Emeriti Rev. Dr. Ralph Bohlmann (1981–92), Rev. Dr. Robert Kuhn (who served in 2001 at the death of President Alvin Barry), and Rev. Dr. Gerald Kieschnick (2001–2010). The convention responded with the singing of the Doxology.

Committee 9: Committee for Convention Nominations

Committee for Convention Nominations Chairman Carl Egger briefly addressed the convention to speak of the need to redo the election of a lay member of the Concordia Historical Institute Board of Governors. To do so, the convention will need to nominate at least one person for the position, such nomination to take place at a later time after delegates will have had time to consider possible names to place in nomination.

Committee 3: Life Together

Res. 3-16A, “To Express Thanks to the Office of the President and Offices of National and International Mission” (*TB*, p. 411), retrieved from Omnibus Resolution C earlier, was now introduced by the committee with an additional resolve paragraph. After discussion, the resolution was adopted as presented [Yes: 900; No: 23].

Res. 3-11A “To Support Church Workers” (*TB*, pp. 245f.) was introduced by the committee. After discussion, the chair sought the will of the convention and called the vote. The resolution was adopted as presented [Yes: 936; No: 13].

Res. 3-12A “To Affirm Our Worship Treasures Old and New and Commend the Document *Text, Music, Context*” (*TB*, p. 246) was introduced by the committee. During discussion, the committee accepted a friendly amendment to delete the word “excellent” in the final whereas paragraph. A show of hands closed debate and the resolution was adopted as amended [Yes: 633; No: 274].

Res. 3-13A “To Update Synod’s Catechetical Materials” (*TB*, p. 247) was introduced by the committee, changing the word “catechism” in the final resolve paragraph to “catechetical compendium.” During discussion, a proposed amendment to replace the second resolve paragraph with “*Resolved*, That the translation of *Luther’s Small Catechism* published by Concordia Publishing House (CPH) before 1986 be restored and printed with the revised Explanation” was accepted by the committee as a friendly amendment. This decision was challenged and discussed until debate was

closed [Yes: 662; No: 296]. Before the assembly could vote on the proposed amendment, the Orders of the Day were called.

Convention Essay—Baptized for Life Together

Rev. Dr. Steve Mueller, professor of theology and Dean of Christ College at Concordia, Irvine, spoke of the effects of life apart from God, a fundamental division between “me” and everybody and everything else. We are left alone, too often with only shallow relationships. But while we are thus lonely, God comes to us and first creates life together with Him by reconciling us to Him and providing opportunity for fellowship with others who are also reconciled in Christ. The Early Church demonstrated this, not by drawing in but by reaching out, living their Baptisms, expressing fellowship in many ways, looking to the needs of others. By God’s grace, we live our life together also, baptized into the Body of Christ, seeing Christ in one another—a fellowship different from that of any other organization. And when such is not our life together, we must return again to our Baptisms, where life together, a gift of God, is found. [*The full text of Dr. Mueller’s essay is printed elsewhere in these 2013 Convention Proceedings.*]

Committee 1: Witness

After calling attention to Res. 1-07B “To Support the Wittenberg Project for the Quincentennial Celebration of the Lutheran Reformation” (*TB*, p. 410), Committee 1 Chairman James Baneck introduced Rev. Michael Kumm, who reported on the status of the Wittenberg Project. A video was shown to emphasize the importance of the project and related outreach and educational plans. The Rev. Dr. Jacob Preus also addressed the convention regarding the educational plans associated with the project. Rev. David Mahsman, the Synod’s representative for the project in Wittenberg, also addressed the convention and responded to questions. He reported that \$1.3 million has already been donated to this project, with approximately the same amount still needed. Delegates were encouraged to carry the Wittenberg Project back to their districts and circuits for support, so that Lutherans and the Gospel will have a very positive presence in Wittenberg when the celebrations of the 500th Anniversary of the Lutheran Reformation begin. Res. 1-07B was then introduced by the committee and, after discussion, adopted by voice vote.

Res. 1-11 “To Recruit and Place More Career Missionaries” (*TB*, pp. 55f.) was introduced by the committee. After brief discussion, the chair asked the assembly whether it was ready to vote. The assembly agreed by a show of hands and the resolution was adopted [Yes: 936; No: 54].

Res. 1-03A “To Complete and Engage in a Synodwide Study of the “Theological Statement of Mission for the 21st Century”” (*TB*, p. 317) was introduced by the committee after agreeing to the minor change of removing the reference to “campaign” at the end of the third resolve paragraph. During discussion, the committee agreed to the addition of the words “and 2004 mission statement” after the reference to the 1991 CTCR document in the second resolve paragraph. A motion was also introduced to add the two new paragraphs from the version of the resolution printed on page 378 of *Today’s Business*. When debate on the motion to amend was ended [Yes: 740; No: 183], the amendment was not adopted [Yes: 357; No:

608]. When discussion returned to the resolution, debate was ended [Yes: 902; No: 77] and the resolution was adopted [Yes: 922; No: 62].

The Orders of the Day were called. A motion was made and seconded from the floor to change the Special Standing Rules to limit debate to one minute per speaker. After discussion, assembly by voice vote agreed to vote, and the motion failed [Yes: 232; No: 770].

Committee 5: Seminary and University Education

Committee 5 Chairman Dale Sattgast explained the history of Res. 5-03D “To Provide a Procedure for Establishing Policies Governing the Specific Ministry Pastor Program” (printed on a handout distributed to the delegates), pointing out the changes that have been made to the entire document. After a minor spelling change was made by the committee (changing “representatives” in the final resolve paragraph to “representative”) the resolution was read and introduced by the committee. During discussion, it was referred back to the committee for additional attention.

Res. 5-07 “To Thank God for the Affiliation of Concordia University Wisconsin and Concordia University Ann Arbor” (*TB*, p. 118) was introduced by the committee. The convention voted to adopt the resolution by rising and clapping hands, as instructed by the chair.

The Orders of the Day were called and the convention was recessed.

Session 8 **Wednesday p.m. July 24, 2013**

Commemoration of the Faithful Departed

Rev. Benjamin Ball led the convention in a special order of worship, assisted by Cantor Phillip Magness at the organ and the St. Louis Area Lutheran High School Honors Wind Ensemble. The Rev. Dr. R. Lee Hagan, Senior Pastor of St. Paul’s Lutheran Church of Concordia, Missouri, provided the homily, speaking of the irony of having two conventions in St. Louis at the same time, a convention of medical examiners and a convention of The Lutheran Church—Missouri Synod (or, in his words, the “death squad” and the “life squad”), one mile apart in the same city. He spoke of the striking difference between the two, brought together in the list of the faithful departed in the convention materials. The faithfully departed were “baptized for the moment” when they went to sleep not in hopelessness but in Jesus.

Floor Nominations

Committee for Convention Nominations Chairman Carl Egger appeared before the convention to receive nominations for a lay member position of the Board of Governors of Concordia Historical Institute. A motion to reopen the nominations process was adopted by common consent. The committee reported that it has one alternate remaining on its list. Floor nominations were received for the following persons:

James M. McGarigle
Jack D. Kilcrease, III
Christopher Matthew Phillips

A motion was introduced from the floor to open nominations from outside the pool of names obtained from the general precon-

vention nominations process. The motion failed by voice vote. A motion to close nominations received the required two-thirds vote [Yes: 867; No: 41].

Minutes

The minutes prepared by the Secretary of the Synod for Sessions 5 and 6 of the convention were considered for approval. After a correction by the Secretary to change a reference to a vote by show of hands to a voice vote (*TB*, p. 441, line 2), the minutes were adopted by voice vote.

Committee 5: Seminary and University Education

Res. 5-06A “To Revise Bylaw 3.10.5.6 re College and University Faculties” (*TB*, p. 264ff.) was introduced by the committee, instructing the convention to remove the word “guidelines” at the end of the proposed new wording for Bylaw 3.10.5.6.1. A friendly amendment added the word “only” after “employment may” in the new wording proposed for Bylaw 3.10.5.6.4. Indicating its willingness to vote by voice vote, the convention adopted the resolution with the friendly amendment [Yes: 918; No: 48].

Res. 5-05B “To Amend Bylaws Regarding Boards of Regents and Concordia University System Board” (*TB*, pp. 367ff.) was introduced by the committee. During discussion, a motion to call the question failed [Yes: 568; No: 365]. After further discussion, the assembly by voice vote agreed to proceed with a final vote. The resolution was adopted [Yes: 878; No: 81].

Res. 5-09 “To Revise Bylaw 3.10.5.5.2 re Election Process for College and University Presidents” (*TB*, pp. 120f.) was introduced by the committee. An amendment was introduced to add the words “Faculty members on the committee shall be rostered church workers, and staff members on the committee shall be members of LCMS congregations.” This was received as friendly amendment by the committee. After discussion of the resolution, the chair tested the will of the assembly to end debate. This failed and debate moved to the amendment that had been received, resulting in a vote which removed the amendment from consideration [Yes: 767; No: 180]. Discussion continued on the original resolution, during which the amendment that had been considered was again considered in modified form: “Faculty members and staff members on the committee shall be members of LCMS congregations,” to be inserted as an addition to Bylaw 3.10.5.5.2 (b) (1) (*TB*, p. 120). There was no objection when it was suggested that this resolution be referred to the committee, which was done. The chair called the Orders of the Day.

Committee 3: Life Together

Committee 3 brought back Res. 3-13A for consideration (*TB*, p. 247). After the chair reviewed the status of the resolution, the convention picked up where it left off, with a vote whether to amend the resolution by replacing its second resolve. This vote failed [Yes: 446; No: 472]. A new motion to amend the resolution with a resolve “that the revised explanation be published with both the 1986 and 1943 translations” was discussed. When the question on the amendment was called, debate was ended on discussion of the amendment [Yes: 845; No: 71] but the amendment failed [Yes: 312; No: 611]. Discussion returned to the main motion which, when the question was

called by voice vote, was adopted as changed by the committee [Yes: 913; No: 78].

Res. 3-15 “To Encourage Study of Lutheran Confessions to Celebrate Reformation” (*TB*, p. 81) was introduced by the committee. After debate was ended by voice vote, the resolution was also adopted by voice vote.

Res. 3-02B “To Respect One Another and Put the Best Construction on All Things” (*TB*, p. 362) was introduced by the committee. A motion was made to postpone consideration of the resolution until the convention would have opportunity to discuss Res. 3-10A. The assembly by voice vote ended debate on the motion to postpone. When a division of the house was requested, the voice vote decision was supported [Yes: 918; No: 92]. The motion to postpone failed [Yes: 325; No: 697] and discussion continued. A motion to amend the resolution by taking the second resolve from Ov. 3-10 in the *Convention Workbook* (p. 152) and inserting it as a new second paragraph in Res. 3-02B was considered. When debate on the amendment was ended [Yes: 897; No: 57], the amendment was adopted [Yes: 510; No: 459]. Discussion then continued on the amended resolution until debate was ended [Yes: 869; No: 94], and the resolution was adopted [Yes: 873; No: 115].

Res. 3-10A “To Appoint a Task Force to Study the Call Process for Returning Missionary and Military Chaplains and Other Rostered Church Workers without a Call” (*TB*, pp. 244f.) was introduced by the committee. A motion was introduced to suspend the Orders of the Day to allow 40 minutes for discussion of this resolution. When the question was called, voice vote being unclear, the vote was repeated by voting device [Yes: 737; No: 178] and debate was ended. The vote on the motion to extend orders failed [Yes: 479; No: 525]. The chair then called the Orders of the Day.

Committee 5: Seminary and University Education

Res. 5-09 (*TB*, pp. 120f.) was brought back by the committee. The committee took the words “Faculty members and staff members on the committee shall be members of LCMS congregations” from the proposed amendment on *TB* page 429 and inserted those words as a new sentence of paragraph (b) (1) of Bylaw 3.10.5.5.2. Debate was ended [Yes: 875; No: 52] and the resolution was adopted [Yes: 948; No: 49].

Res. 5-12 “To Encourage, Promote, and Support the Recruitment of Hispanic and Spanish-speaking Students and Faculty into Church Work Professions” (*TB*, pp. 123f.) was introduced by the committee. Upon suggestion of the chair, debate was ended [Yes: 926; No: 22] and the resolution was adopted [Yes: 912; No: 43].

Res. 5-08B “To Establish a Standard for Continuing Education of Pastors” (*TB*, pp. 374f.) was introduced by the committee, with explanation offered by the committee chairman. During the discussion that followed, debate was ended [Yes: 854; No: 61] and the resolution was adopted [Yes: 892; No: 110].

Res. 5-11B “To Amend Bylaw 3.10.4.7.3 re Appointment of Seminary Faculty” (*TB*, p. 325) was introduced by the committee. The committee chair offered comments before discussion by the delegates. A motion to call the question without debate failed [Yes: 328; No: 631]. Debate continued until the chair called the Orders of the

Day. A video from Concordia Theological Seminary was viewed as Committee 5 was dismissed until later in the convention.

Committee 4: Theology and Church Relations

Before Res. 4-03 “To Recognize Lutheran Church of Togo as an Independent Self-Governing Partner Church” (*TB*, pp. 87ff.) was introduced by the committee, Lutheran Church of Togo greetings were brought to the convention on behalf of President Kolani Lambon Lare and Lari Miboike Dapokle, General Secretary, by Missionary Frederick Reinhardt, LCMS missionary to Togo from 2000–2007. After the committee formally introduced the resolution, it was adopted by the assembly rising and singing the Doxology.

Res. 4-06A (*TB*, pp. 248f.) was again brought forward by the committee for discussion. A motion to amend the resolution by inserting the words “those district presidents currently utilizing licensed lay deacons” in place of “Council of Presidents” in the third resolve paragraph was discussed until debate was ended [Yes: 945; No: 57] and the amendment was defeated [Yes: 252; No: 769]. An amendment was introduced to amend the final resolve paragraph by replacing the words “one year before the 2016 convention” with the words “before the 2015 district conventions.” Debate was ended on the amendment [Yes: 924; No: 37] and the amendment failed [Yes: 351; No: 658]. An end to debate was immediately called on the resolution [Yes: 888; No: 99] and Res. 4-06A was adopted [Yes: 920; No: 100].

Res. 4-10 “To Encourage Proper Oversight in the Administration of the Lord’s Supper by Visitation from Ecclesiastical Supervisors” (*TB*, pp. 94f.) was introduced by the committee. Before discussion, a motion to end debate failed [Yes: 476; No: 455]. After brief discussion, a second motion to end debate failed [Yes: 625; No: 316]. Again after brief discussion, a third motion to end debate was successful [Yes: 745; No: 233] and the resolution was adopted [Yes: 769; No: 215].

Prior to the close of the session, a point of personal privilege was brought forward regarding a comment made earlier in the convention. The assembly was assured that the matter had been clarified and resolved. Before calling for the closing devotion of the day, the chair expressed his appreciation for the manner in which this matter was handled.

Service of Baptismal Remembrance

Chaplain William Weedon, assisted by Cantor Phillip Magness, led the assembly in a brief Service of Baptismal Remembrance.

Session 9 Thursday a.m. July 25, 2013

Matins

Chaplain William Weedon led the convention in the Order of Matins, assisted by the Cantor Phillip Magness, organist Jon Vieker, and instrumentalists. Rev. Dr. Charles Gieschen, Professor at Concordia Theological Seminary reminded the assembly that the convention is not meeting to debate the command of Jesus (Matthew 28:16–20). He noted that considerable weight is given to final words offered by departing loved ones, and among Jesus’ final

words are those of this text. The universal scope of our mission is clear, as are the centrality of Baptism in making disciples and the specific words we are to use. And His divine authority and presence are given in that Baptism, which should lead us to have a passionate concern for those who are not baptized, all around us, wherever we live—because our heavenly Father loves each of them and all of heaven erupts in joy at each of their Baptisms.

Committee 8: Registration Report

After President Matthew Harrison called the session to order, he called on Committee 8 Chairman Dan Gilbert for a registration report:

Voting delegates	1,136
Advisory delegates	155
Advisory representatives	<u>160</u>
Total	1,451

The chair called on the delegates to vote to accept the report by a show of hands. The report was accepted as presented.

Committee 8: Final Election

The chair called on the Elections Chairman to conduct the final election, a lay member of the Board of Governors of Concordia Historical Institute, with the results as follows:

Jack D. Kilcrease III	275	357	411
James M. McGarigle	72		
Christopher M. Phillips	271	343	434 (declared elected)
Cornelia Schulz	197	145	

This being the final position to be filled by election by the convention, Committee 8 was dismissed with thanks.

Committee 3: Life Together

Committee 3 Chairman Donald Fondow recalled the convention's attention to Res. 3-10A (*TB*, pp. 244f.) and asked the committee's Vice-Chairman, Nebraska District President Russell Sommerfeld, to provide an explanation of the categories used by the Synod to roster its ordained and commissioned members. During discussion, a motion to amend the resolution by adding a resolve paragraph (*TB*, p. 465) was withdrawn. When asked by the chair whether the assembly was ready to vote on the resolution, it responded in the affirmative by show of hands. The resolution was adopted as presented [Yes: 884; No: 25].

Res. 3-14A "To Encourage Daily Family Devotions" (*TB*, p. 462) was introduced by the committee and adopted by voice vote without discussion.

Committee 3 was dismissed with thanks by the convention.

Committee 5: Seminary and University Education

Res. 5-03E "To Provide a Procedure for Establishing Policies Governing the Specific Ministry Pastor Program" (*TB*, p. 463) was presented to the convention with comment by Committee Chairman Dale Sattgast, who spoke of it as the product of much input from many. The presidents of the Synod's two seminaries also provided a statement in favor of the resolution. The committee then moved its adoption. After discussion, the chair obtained the agreement of the assembly to proceed with the vote. Res. 5-03E was adopted as presented [Yes: 883; No: 34].

Res. 5-04B "To Continue and Strengthen the Specific Ministry Pastor (SMP) Program" (*TB*, pp. 365f.) was introduced by the committee, replacing the fourth resolve paragraph with the following: "Resolved, That an SMP Committee as described by Res. 5-03E consider the concerns enumerated in the 2013 SMP Task Force Report and in overtures submitted to the 2013 convention of the Synod." After discussion, a motion to end debate, when vote by show of hands was uncertain, was carried by electronic vote [Yes: 622; No: 294] and Res. 5-04B was adopted as changed [Yes: 803; No: 151].

Res. 5-11B (*TB*, p. 325) was again presented to the convention with a change by the committee to proposed paragraph (a) of Bylaw 3.10.4.7.3, replacing the words "Synod Board of Directors" with "Board for National Mission." During discussion, the standing rule requiring calling the question on ending debate after 20 minutes resulted in debate being ended [Yes: 668; No: 265]. Res. 5-11B was adopted as changed by the committee [Yes: 590; No: 382].

Res. 5-13A "To Encourage the Recruitment of High Caliber Candidates for Pastoral Ministry" (*TB*, p. 273) was introduced by the committee. After discussion, the question was called and debate was ended by show of hands. The resolution was adopted as presented [Yes: 738; No: 121].

Res. 5-14A "To Conduct a Study of the Alternate Routes to the Pastoral Ministry" (*TB*, p. 273) was introduced by the committee with the insertion of the words "regarding the" before "appropriateness" in the third line of the resolve paragraph, and also inserting "the end of" before "2015" in the final line. After discussion, the chair inquired whether the assembly was ready to proceed with the vote on the resolution, and debate was ended [Yes: 703; No: 174]. Res. 5-14A was adopted as presented by the committee [Yes: 775; No: 134].

Floor Committee 5 was dismissed with the thanks of the convention. Special thanks (standing ovation and prayer) were extended to Committee Chairman Sattgast for his service under difficult circumstances.

Committee 4: Theology and Church Relations

Res. 4-13 "To Encourage Confession and Absolution for Pastors" (*TB*, pp. 96f.) was introduced by the committee. After a motion to end debate was carried [Yes: 725; No: 109], the resolution was adopted as presented [Yes: 840; No: 32].

Res. 4-11A "To Commend Faithful Service and to Study Proper Roles of Men and Women in the Church" (*TB*, p. 412) was introduced by the committee. A motion was introduced to amend the resolution by replacing its second resolve paragraph with "Resolved, That the 2013 LCMS convention encourage the use and study of the existing CTCR report, "The Creator's Tapestry: Scriptural Perspectives on Man-Woman Relationships in Marriage and the Church" as prepared by the CTCR in consultation with seminary faculties and adopted by the 2010 convention for study within the LCMS." After discussion of the proposed amendment, debate was ended [Yes: 719; No: 128] and the amendment failed [Yes: 295; No: 582]. The question was called on the resolution without further debate [Yes: 765; No: 150] and Res. 4-11A was adopted without change [Yes: 774; No: 105].

Res. 4-15 "To Reaffirm the Synod's Position on Creation" (the version submitted by a delegate on p. 465 of *Today's Business*) was

introduced by the committee. After discussion, debate was ended [Yes: 754; No: 87] and the resolution was adopted as presented [Yes: 826; No: 57].

Res. 4-14A “To Clarify the Doctrine of the Call” (*TB*, p. 250) was introduced by the committee. During discussion, the replacement of the words “from office” with “by the calling entity” in the fourth resolve paragraph, and the addition of “*TLH* and” before the words “*LSB* agenda” in the fifth resolve paragraph were accepted by the committee as friendly amendments. After debate was closed [Yes: 812; No: 27], Res. 4-14A was adopted as amended [Yes: 830; No: 30].

Committee 4 was excused with thanks by the convention.

Committee 1: Witness

Res. 1-15A “To Encourage Further Support for Campus Ministry” (*TB*, pp. 323f.) was introduced by the committee. During discussion, the inclusion of mention of “Gamma Delta and” before the words “Lutheran Student Fellowship” in the fourth resolve paragraph was accepted by the committee as a friendly amendment. After the chair inquired whether the assembly was ready to vote and received a positive response [Yes: 685; No: 28], Res. 1-15A was adopted as amended [Yes: 755; No: 4].

Res. 1-09A “To Prepare LCMS Congregations and Pastors for Defense of Our Christian Faith” (*TB*, p. 321) was introduced by the committee. During discussion, the addition of the words “Lutheran Hour Ministries, seminaries, and Concordia University System campuses” after “Concordia Publishing House” in the second resolve paragraph was accepted by the committee as a friendly amendment. A motion to end debate was carried [Yes: 727; No: 11] and Res. 1-09A was adopted as amended [Yes: 772; No: 11].

The committee introduced three resolutions at the same time: Res. 1-04A “To Encourage Church Multiplication as Means of Making New Disciples” (*TB*, pp. 317f.); Res. 1-05A “To Encourage the Congregations and People of the LCMS in the Joy of Evangelization and the Making of New Disciples” (*TB*, pp. 318f.); and Res. 1-08 “To Work Together in Mission” (*TB*, pp. 53f.). After an amendment to Res. 1-04A to delete the words “who preach God’s Word and administer His sacraments” from the third whereas paragraph was accepted as a friendly amendment by the committee, debate was ended on the three resolutions [Yes: 663; No: 53] and they were adopted [Yes: 738; No: 31].

The committee introduced a motion that the following resolutions be referred to the Offices of National and International Mission as appropriate: Res. 1-10A “To Develop Spanish and Multi-Lingual Capabilities in the Synod” (*TB*, p. 322); Res. 1-12 “To Recognize and Give Thanks for Military and Institutional Chaplains” (*TB*, p. 56); Res. 1-13A “To Designate District Coordinators for Prison and Jail Ministry” (*TB*, p. 323); Res. 1-14 “To Advance Native American Ministry” (*TB*, pp. 57f.); and Res. 1-16 “To Encourage Captioning of All Video Materials” (*TB*, p. 59). The chair asking if there were any objections and hearing none, the motion was carried by voice vote.

Res. 1-18 “To Give Thanks for 100 Years of LCMS Work among Chinese Peoples” (*TB*, p. 461) was introduced by the committee. After brief discussion, debate was closed [Yes: 804; No: 14] and the resolution was adopted by a shouting voice vote.

Committee 1 was dismissed with thanks by the convention. President Harrison used this opportunity also to thank the audio and visual providers, the America’s Center staff, the Southern Illinois District volunteers, the cantor and other musicians, and the provider of the electronic voting system, Padgett Communications.

Committee 7: Structure and Ecclesiastical Matters

Res. 7-12A “To Address *Handbook* Issues re Dispute Resolution Process” (*TB*, pp. 418ff.) was introduced by the committee, noting changes made since Res. 7-12 was published. After brief discussion, debate was ended [Yes: 634; No: 44] and the resolution was adopted as presented [Yes: 706; No: 46].

Res. 7-04A “To Adopt General Principles for Judging Viability of Districts” (*TB*, pp. 416f.) was introduced by the committee after referring to the report of the Resolution 8-07 Task Force (*Convention Workbook*, pp. 129ff.) and providing clarification of the proposed resolution. After discussion, debate was ended [Yes: 653; No: 93] and Res. 7-04A was adopted as presented [Yes: 776; No: 58].

Res. 7-07A “To Respond to 2010 Res. 8-05B to Change Process for Electing Delegates to Synod Conventions” (*TB*, 285ff.) was introduced with comments by the committee, making changes to proposed Bylaw 3.1.2.1 by changing the word “meet” to “be configured” in paragraph (a) and inserting the word “voting” before “delegates attending the district convention” in paragraph (b). After allowing discussion for a brief time, the chair inquired whether the assembly was ready to cease debate [Yes: 706; No: 107]. Debate having been ended, the resolution was defeated [Yes: 62; No: 830].

At this point a delegate introduced a motion from the floor to rescind Special Standing Rule 24 (*TB*, p. 219). Debate on the motion was ended [Yes: 730; No: 92] and the motion to amend the Standing Rules failed [Yes: 219; No: 678].

As the Committee 7 chairman thanked his committee and the committee was dismissed with thanks by the convention, the chair called the Orders of the Day.

Committee 6: Administration and Finance

Res. 6-19 “To Amend Bylaw 3.12.2.5 (g), Ranking of Regional LCMS Vice-Presidents of the Synod” (*TB*, p. 377) was introduced by the committee. After the question was called and debate was ended [Yes: 733; No: 53], the resolution was adopted as presented [Yes: 742; No: 81].

As Committee Chairman John Wille was thanking his committee, a motion was introduced from the floor to return to Res. 6-16A, discussion of which had been ended earlier in the convention when the Orders of the Day were called (Session 6). The committee chairman spoke in favor of returning to the resolution and the question was called [Yes: 606; No: 187]. Res. 6-16A was adopted as printed [Yes: 661; No: 160].

Minutes

The chair called attention to the minutes for Sessions 7 and 8 (*TB*, pp. 476ff.). One change was offered by the Secretary, replacing the number “269” with “296” at the end of the discussion of Res.

3-13A on page 478. With this change, the chair announced the minutes approved as printed.

Committee 8: Final Registration Report

Committee 8 Chairman Dan Gilbert provided the final registration report, with 1,036 voting delegates still present. With the approval of the report, Chairman Gilbert and his staff were dismissed with thanks by the convention. President Harrison also thanked the delegates, expressing his appreciation for the manner in which the assembly conducted itself and its work throughout the week.

Itinerarium (Prayer before Travel)

Convention Chaplain William Weedon led the assembly in the Order of Itinerarium, assisted by Cantor Phillip Magness at the organ and Matthew Janssen (trumpet), the devotion ending with the assembly standing to sing “A Mighty Fortress Is Our God.”

Adjournment

Again using the gavel used for every convention of the Synod for the past 100 years, President Harrison declared the 65th Regular Convention of The Lutheran Church—Missouri Synod adjourned in the name of the Father and of the Son and of the Holy Spirit. Amen.



Slate of Nominees and Election Results

2013 Synod Convention

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
----------------	------------	------------	------------	------------

First Vice-President

Minister of Religion—Ordained (elect 1)	Total 1,030			
1. Fickenschner, Carl C. (IN)	8.5% (88)			
2. Mueller, Herbert C. (MO)	55.8% (575)			
3. Murray, Scott R. (TX)	11.4% (117)			
4. Preus, Daniel (MO)	11.8% (121)			
5. Wohlrabe, John C., Jr. (SW)	12.5% (129)			

Central Regional Vice-President

Minister of Religion—Ordained (elect 1)	Total 965			
1. Bueltmann, David J. (CI)	7.6% (73)			
2. Gard, Daniel L. (IN)	8.2% (79)			
3. Noland, Martin R. (IN)	6.8% (66)			
4. Preus, Daniel (MO)	50.3% (485)			
5. Wenthe, Dean O. (IN)	27.2% (262)			

East-Southeast Regional Vice-President

Minister of Religion—Ordained (elect 1)	Total 991	Total 926		
1. Buegler, David D. (OH)	8.9% (88)			
2. Diefenthaler, Jon T. (SE)	23.0% (228)	29.3% (271)		
3. Kuhn, Robert T. (FG)	42.8% (424)	50.9% (471)		
4. Michael, Gerhard C. (FG)	6.5% (64)			
5. Taylor, Dien A. (AT)	18.9% (187)	19.9% (184)		

Great Lakes Regional Vice-President

Ministers of Religion—Ordained (elect 1)	Total 932			
1. Bender, Peter C. (SW)	9.4% (88)			
2. Davis, David A. (MI)	8.1% (75)			
3. Hoesman, C. William (MI)	16.4% (153)			
4. Weber, Paul A. (NW)	6.4% (60)			
5. Wohlrabe, John C., Jr. (SW)	59.7% (556)			

Great Plains Regional Vice-President

Ministers of Religion—Ordained (elect 1)	Total 930	Total 912		
1. Bauman, Gene D. (SD)	10.9% (101)			
2. Buchhop, Mark J. (ND)	10.3% (96)			
3. Garwood, Ronald M. (WY)	14.1% (131)	15.0% (137)		
4. Nour, Nabil S. (SD)	45.5% (423)	60.2% (549)		
5. Turner, Steven D. (IW)	19.3% (179)	24.8% (226)		

West-Southwest Regional Vice-President

Minister of Religion—Ordained (elect 1)	Total 1,004	Total 1,014		
1. Cwirla, William M. (PSW)	18.6% (187)	19.2% (195)		
2. Murray, Scott R. (TX)	44.5% (447)	59.2% (600)		

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
3. Preece, Robert C. (TX)	9.7% (97)			
4. Schrank, Jeffery T. (EN)	17.5% (176)	21.6% (219)		
5. Woolsey, William R. (TX)	9.7% (97)			

Regional Vice-President Ranking				
Minister of Religion—Ordained (elect 1)	Total 1,048			
2nd VP: Great Lakes Regional Vice-President; (Wohlrabe, John C., Jr.)	31.8% (333)			
3rd VP: Central Regional Vice-President (Preus, Daniel)	23.0% (241)			
4th VP West-Southwest Regional Vice-President (Murray, Scott R.)	17.9% (188)			
5th VP Great Plains Regional Vice-President (Nour, Nabil S.)	14.6% (153)			
6th VP East-Southeast Regional Vice-President (Kuhn, Robert T.)	12.7% (133)			

Office of Secretary				
Minister of Religion—Ordained (elect 1)	Total 1,003			
1. Gehlbach, Daryl D. (MNS)	16.4% (164)			
2. Hartwig, Raymond L. (MO)	83.7% (839)			

LCMS Board of Directors (Regional)				
Central Region Layperson (elect 1)	Total 984	Total 993		
1. Boesdorfer, Monica (CI)	6.4% (63)			
2. Garbe, Ernest E. (CI)	7.5% (74)			
3. Guengerich, Frederick P. (MDS)	8.4% (83)			
4. Hindman, Travis L. (CI)	2.9% (28)			
5. Israel, Herbert W. (MO)	10.7% (105)	13.2% (131)		
6. Schulz, Kathy A. (EN)	46.8% (460)	61.9% (615)		
7. Schwarz, Jeff (SI)	17.4% (171)	24.9% (247)		
West-Southwest Region Layperson (elect 1)	Total 1,004	Total 1,006	Total 1,004	
1. Broome, Carol Ann Hack (CNH)	31.9% (320)	40.5% (407)	44.8% (450)	
2. Edwards, Gloria S. (CNH)	29.9% (300)	43.6% (439)	55.2% (554)	
3. Hamann, Ernest (PSW)	2.5% (25)			
4. Karle, Fred G. (TX)	5.5% (55)			
5. Lorenz, Daniel C. (NOW)	8.2% (82)			
6. Moerbe, Ed H. (TX)	7.7% (77)			
7. Tobias, Damon J. (RM)	9.6% (96)	15.9% (160)		
8. Utberg, Douglas J. (NOW)	4.9% (49)			

LCMS Board of Directors (At Large)				
Minister of Religion—Commissioned (elect 1)	Total 855			
1. Naumann, Cheryl D. (EN)	45.9% (392)			
2. Senske, Kurt M. (TX)	54.2% (463)			
Layperson (elect 1)	Total 908	Total 885		
1. Brashear, Kermit (NEB)	23.5% (213)	42.8% (379)		
2. Grosse, Michael H. (RM)	8.3% (75)			
3. Moerbe, Ed (TX)	13.3% (121)			
4. Pohl, Curtis (MNS)	8.5% (77)			
5. Preus, Christian A. (MNS)	46.5% (422)	57.2% (506)		

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
----------------	------------	------------	------------	------------

Commission on Theology and Church Relations

Minister of Religion—Ordained (parish pastor: <i>elect 1</i>)	Total 917	Total 865		
1. Boehme, Armand J. (MNS)	21.3% (195)			
2. Dargatz, Robert A. (PSW)	49.0% (449)	64.7% (560)		
3. Johnson, John F. (SE)	29.8% (273)	35.3% (305)		
Layperson (<i>elect 1</i>)	Total 910	Total 941		
1. Kilcrease, Jack D., III (MI)	27.1% (247)	33.2% (312)		
2. Moldenhauer, Raymond A. (MNN)	17.4% (158)	15.8% (149)		
3. Nispel, Mark (NEB)	13.5% (123)			
4. Pitkus, Andrea (NI)	42.0% (382)	51.0% (480)		

Concordia Historical Institute Board of Governors

Ministers of Religion—Ordained (<i>elect 2</i>)	Total 907	Total 916	Total 914	
1. Baue, Frederic W. (EN)	36.2% (328)	39.4% (361)	70.4% (643)	
2. MacKenzie, Cameron A. (IN)	39.3% (356)	60.6% (555)		
3. Pautz, Jeffrey W. (IE)	9.9% (90)		11.6% (106)	
4. Stumpf, Eric C. (IN)	14.7% (133)		18.1% (165)	
Layperson (<i>elect 1</i>)	Total 815	Total 845	Total 845	
1. Kilcrease, Jack D., III (MI)	33.7% (275)	42.3% (357)	48.6% (411)	
2. McGarigle, James M. (NW)	8.8% (72)			
3. Phillips, Christopher M. (NEB)	33.3% (271)	40.6% (343)	51.4% (434)	
4. Schulz, Cornelia (IN)	24.2% (197)	17.2% (145)		

Concordia Publishing House Board of Directors

Laypersons (<i>elect 4</i>)	(1a) Total 960	(2a) Total 954	(3a) Total 958	(1b) Total 925
1. Beumer, Robert E. (MO)	28.1% (270)	46.3% (442)	53.9% (516)	
2. Egger, Stephanie A. (IW)	20.9% (201)	34.1% (325)	46.1% (442)	52.7% (487)
3. Hill, Angela (WY)	20.2% (194)	19.6% (187)		14.6% (135)
4. Meyer, Eldon (TX)	4.5% (43)			5.3% (49)
5. Olson, Joseph L. (SW)	4.7% (45)			3.9% (36)
6. Raabe, Tom (MI)	4.4% (42)			3.1% (29)
7. Rochester, Nikki P. (SE)	7.4% (71)			12.8% (118)
8. Selle, Karol (NW)	4.5% (43)			3.2% (30)
9. Wolfmueller, Charles H. (NOW)	5.3% (51)			4.4% (41)

Concordia Publishing House Board of Directors (cont'd)

Laypersons (<i>elect 4</i>)	(1c) Total 916	(1d) Total 933	(2d) Total 940	
1. Hill, Angela (WY)	52.2% (478)			
2. Meyer, Eldon (TX)	10.2% (93)	14.2% (132)		
3. Olson, Joseph L. (SW)	7.1% (65)	26.5% (247)	51.9% (488)	
4. Raabe, Tom (MI)	3.1% (28)	4.6% (43)		
5. Rochester, Nikki P. (SE)	20.3% (186)	37.4% (349)	48.1% (452)	
6. Selle, Karol (NW)	1.9% (17)	2.9% (27)		
7. Wolfmueller, Charles H. (NOW)	5.4% (49)	14.5% (135)		

Lutheran Church Extension Fund Board of Directors

Minister of Religion—Ordained or Minister of Religion—Commissioned (<i>elect 1</i>)	Total 901	Total 921		
1. Bahn, David L. (TX)	49.6% (447)	65.4% (602)		
2. Carnicom, Ronald R. (MNN)	25.4% (229)	34.6% (319)		
3. Sedney, Blaise C. (SE)	25.0% (225)			

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
Layperson (<i>elect 2</i>)	Total 940	Total 922		
1. Barnes, Linda K. (MDS)	20.0% (188)	18.7% (172)		
2. Elsholz, Susan J. (EN)	47.8% (449)	62.6% (577)		
3. Miller, Gregory J. (MO)	7.0% (66)			
4. Peltier, Richard T. (TX)	15.7% (148)	18.8% (173)		
5. Wuenscher, David E. (MO)	9.5% (89)			
Lutheran Church Extension Fund Board of Directors (cont'd)				
Layperson (<i>elect 2</i>)	(2a) Total 954	(2b) Total 953	(2c) Total 933	
1. Barnes, Linda K. (MDS)	34.5% (329)	38.8% (370)	45.9% (428)	
2. Miller, Gregory J. (MO)	12.3% (117)			
3. Peltier, Richard T. (TX)	36.3% (346)	46.2% (440)	54.1% (505)	
4. Wuenscher, David E. (MO)	17.0% (162)	15.0% (143)		

LCMS Foundation Board of Trustees				
Minister of Religion—Ordained (<i>elect 1</i>)	Total 917	Total 950		
1. Drews, Richard T. (NI)	36.6% (336)	52.6% (500)		
2. Hursh, Terry N. (EN)	26.6% (244)			
3. Zagore, Robert M. (MI)	36.8% (337)	47.4% (450)		
Layperson (<i>elect 1</i>)				
1. Burgdorf, Barry D. (TX)	48.8% (450)			
2. Miller, Gregory J. (MO)	51.2% (472)			

Concordia University System Board of Directors				
Minister of Religion—Ordained (<i>elect 1</i>)	Total 906	Total 921		
1. Dissen, David V. (MO)	13.0% (118)			
2. Hein, Steven A. (RM)	39.9% (361)	43.5% (401)		
3. Walz, Orville C. (NEB)	47.1% (427)	56.5% (520)		

Board of Regents—Concordia University Texas, Austin, TX				
Minister of Religion—Ordained (<i>elect 1</i>)	Total 928			
1. Dorn, Michael P. (TX)	54.6% (507)			
2. Taylor, Morris Alan (TX)	45.4% (421)			
Minister of Religion—Commissioned (<i>elect 1</i>)	Total 935	Total 923		
1. Bahr, Mark M. (TX)	25.4% (237)			
2. Eggold, Stephen F. (TX)	40.6% (380)	64.6% (596)		
3. Wildauer, Charles F. (TX)	34.0% (318)	35.4% (327)		
Layperson (<i>elect 2</i>)	Total 927	Total 924	Total 942	Total 945
1. DeYoung, Mark K. (TX)	33.7% (312)	29.6% (273)	33.4% (315)	53.8% (508)
2. Linke, Noreen L. (TX)	36.6% (339)	49.7% (459)	66.6% (627)	
3. Matus, Kristi A. (NE)	24.9% (231)	20.8% (192)		41.1% (388)
4. Stayton, Janis Boeker (TX)	4.9% (45)			5.2% (49)

Board of Regents—Concordia College—New York, Bronxville, NY				
Minister of Religion—Ordained (<i>elect 1</i>)	Total 961	Total 942		
1. Belasic, David S. (EA)	19.6% (188)			
2. Diefenthaler, Jon T. (SE)	44.3% (426)	60.7% (572)		
3. Kaster, Dale W. (EN)	36.1% (347)	39.3% (370)		
Minister of Religion—Commissioned (<i>elect 1</i>)	Total 932			

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
1. Hilgendorf, Mary E. (SW)	52.3% (487)			
2. Laabs, Jonathan C. (NI)	47.8% (445)			
Layperson (<i>elect 2</i>)	Total 907	Total 909	Total 926	
1. Bruening, Alice M. (SE)	16.2% (147)		12.6% (117)	
2. Fields, Heidi J. (FG)	45.6% (414)	64.7% (588)		
3. Jahnke, James T. (AT)	20.8% (189)	19.9% (181)	58.1% (538)	
4. Simon, Mary Manz (SE)	17.3% (157)	15.4% (140)	29.3% (271)	

Board of Regents—Concordia Theological Seminary, Fort Wayne, IN				
Minister of Religion—Ordained (<i>elect 2</i>)	Total 894	Total 907	Total 939	Total 922
1. Arp, Wally M. (SELC)	21.6% (193)	28.5% (258)	37.1% (348)	49.5% (456)
2. Bell, Dean M. (MNN)	21.5% (192)	13.8% (125)	39.4% (370)	50.5% (466)
3. Cwirla, William M. (PSW)	37.0% (331)	57.8% (524)		
4. Harmelink, Daniel N. (PSW)	7.7% (69)		9.7% (91)	
5. Pragman, James H. (MNS)	12.2% (109)		13.8% (130)	
Minister of Religion—Commissioned (<i>elect 1</i>)	Total 923			
1. Held, David P. (NEB)	79.3% (732)			
2. Terrell, Virginia I. (NI)	20.7% (191)			
Layperson (<i>elect 1</i>)	Total 943			
1. Johnson, Janet M. (NI)	46.6% (439)			
2. Vang, Mani (MNS)	53.5% (504)			

Board of Regents—Concordia University, Irvine, CA				
Minister of Religion—Ordained (<i>elect 1</i>)	Total 900			
1. Meyer, Thomas F. (PSW)	32.3% (291)			
2. Morehouse, Michael A. (EN)	67.7% (609)			
Minister of Religion—Commissioned (<i>elect 1</i>)	Total 966			
1. Mitchell, Shaina M. (IN)	47.1% (455)			
2. Wyneken-Manning, Heather H. (PSW)	52.9% (511)			
Layperson (<i>elect 2</i>)	Total 941	Total 974	Total 960	Total 944
1. Keithly, Cheryl (PSW)	21.2% (199)	17.9% (174)	20.4% (196)	
2. Lee, Peter K. S. (PSW)	22.4% (211)	27.1% (264)	41.4% (397)	54.3% (513)
3. Ostapowich, Sandra (IN)	42.9% (404)	55.0% (536)		
4. Piper, Glen (IN)	13.5% (127)		38.2% (367)	45.7% (431)

Board of Regents—Concordia University Wisconsin, Mequon, WI				
Minister of Religion—Ordained (<i>elect 1</i>)	Total 920			
1. Braun, Wayne M. (TX)	26.4% (243)			
2. Preus, Klemet (MNS)	55.9% (514)			
3. Raasch, Randolph H. (SW)	17.7% (163)			
Minister of Religion—Commissioned (<i>elect 1</i>)	Total 841	Total 830		
1. Fredericksen, Lynnette A. (WY)	43.3% (364)	50.5% (419)		
2. Jobst, Dwayne D. (SW)	36.0% (303)	49.5% (411)		
3. Weismantel, Paul O. (MI)	20.7% (174)			
Layperson (<i>elect 2</i>)	Total 885	Total 906	Total 921	Total 928
1. Anderson, Frederick M. (SW)	17.1% (151)	14.2% (129)		12.5% (116)
2. Bowman, Kenneth B. (EN)	30.5% (270)	45.8% (415)	57.8% (532)	
3. Feld, William (SW)	16.5% (146)	9.2% (83)		6.0% (56)
4. Knox, Robert M. (NI)	14.6% (129)			31.0% (288)

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
5. Wendorf, Janice M. (SW)	21.4% (189)	30.8% (279)	42.2% (389)	50.4% (468)

Board of Regents—Concordia University—Portland, OR				
Minister of Religion—Ordained (elect 1)	Total 861			
1. Scheer, Michael D. (EN)	62.1% (535)			
2. Thomas, Jonathan R. (PSW)	37.9% (326)			
Minister of Religion—Commissioned (elect 1)	Total 919			
1. Berger, David O. (MO)	30.1% (277)			
2. Brosz, Keith E. (PSW)	69.9% (642)			
Layperson (elect 2)	Total 928	Total 945	Total 954	
1. Broome, Carol Ann Hack (CNH)	19.4% (180)	11.0% (104)	19.6% (187)	
2. Diekmann, Scott L. (NOW)	43.2% (401)	55.0% (520)		
3. Sramek, Leslie K. (SI)	5.0% (46)		5.2% (50)	
4. White, Andrew T. (NOW)	32.4% (301)	34.0% (321)	75.2% (717)	

Board of Regents—Concordia University Chicago, River Forest, IL				
Minister of Religion—Ordained (elect 1)	Total 960	Total 935		
1. Gallup, Roger B. (NI)	47.8% (459)	55.3% (517)		
2. O'Donnell, Lance A. (SW)	42.6% (409)	44.7% (418)		
3. Rottmann, Erik J. (MO)	9.6% (92)			
Minister of Religion—Commissioned (elect 1)	Total 910			
1. Denholm, George III (IN)	33.3% (303)			
2. Muehl, Mark P. (IN)	66.7% (607)			
Layperson (elect 2)	Total 964	Total 968		
1. Grime, Debra (IN)	53.2% (513)			
2. Putz, Tina Wilks (IN)	9.0% (87)	9.1% (88)		
3. Schulz, Harvard P. (SD)	11.8% (114)	15.6% (151)		
4. Stern, Mark O. (NI)	25.9% (250)	75.3% (729)		

Board of Regents—Concordia Seminary, St. Louis, MO				
Minister of Religion—Ordained (elect 2)	Total 984	Total 959	Total 925	
1. Davidson, John C. (OH)	15.1% (149)		24.2% (224)	
2. Grunst, Mark P. (MT)	22.6% (222)	17.0% (163)	23.7% (219)	
3. Kumm, Shawn L. (WY)	23.5% (231)	29.5% (283)	52.1% (482)	
4. Marshall, Ulmer (SO)	38.8% (382)	53.5% (513)		
Minister of Religion—Commissioned (elect 1)	Total 949			
1. Bond, Gillian M. (CI)	48.5% (460)			
2. Wilke, LeRoy (MNS)	51.5% (489)			
Layperson (elect 1)	Total 952	Total 956	Total 965	
1. Buck, Johnny Crow (MT)	21.0% (200)			
2. Dissen, Walter (EN)	34.5% (328)	46.1% (441)	53.4% (515)	
3. Israel, Herbert W. (MO)	21.1% (201)	21.8% (208)		
4. Weingarth, Glenn K. (PSW)	23.4% (223)	32.1% (307)	46.6% (450)	

Board of Regents—Concordia University, St. Paul, MN				
Minister of Religion—Ordained (elect 1)	Total 984			
1. Preuss, David H. (MNS)	32.1% (316)			
2. Weber, Karl A. (MNN)	67.9% (668)			

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
Minister of Religion—Commissioned (elect 1)	Total 947			
1. Hublick, Angela (EN)	65.7% (622)			
2. Landskroener, Joel P. (MNS)	34.3% (325)			
Layperson (elect 2)	Total 945	Total 957	Total 924	
1. Fehrmann, Carol M. (MNS)	37.0% (350)	32.2% (308)	64.8% (599)	
2. Hein, Gregg (MT)	39.9% (377)	52.9% (506)		
3. Resch, Barbara J. (IN)	17.3% (163)	14.9% (143)	28.5% (263)	
4. Schuldheisz, Mary H. (NOW)	5.8% (55)		6.7% (62)	

Board of Regents—Concordia College Alabama, Selma, AL				
Minister of Religion—Ordained (elect 1)	Total 835	Total 833		
1. Olson, Thomas L. (SE)	39.3% (328)	48.4% (403)		
2. Peters, Curtis H. (IN)	27.4% (229)			
3. Shamburger, Douglas M. (PSW)	33.3% (278)	51.6% (430)		
Minister of Religion—Commissioned (elect 1)	Total 783			
1. Robinson, David P. (MO)	35.5% (278)			
2. Sohn, Lawrence E. (SW)	64.5% (505)			
Layperson (elect 2)	Total 954	Total 848		
1. Gorski, Dennis P. (NI)	52.6% (502)			
2. McDaniels, Janis G. (SE)	36.4% (347)	58.7% (498)		
3. Putz, Tina Wilks (IN)	2.5% (24)	3.5% (30)		
4. Ziehr-Lange, Ellen R. (PSW)	8.7% (81)	37.7% (320)		

Board of Regents—Concordia University Nebraska, Seward, NE				
Minister of Religion—Ordained (elect 1)	Total 885			
1. Grimm, Keith H. (NEB)	73.5% (650)			
2. Phillips, Max A. (IW)	26.6% (235)			
Minister of Religion—Commissioned (elect 1)	Total 912			
1. Cooksey, Robert L. (NEB)	62.5% (570)			
2. Dolak, Allison K. (MO)	37.5% (342)			
Layperson (elect 2)	Total 930	Total 929	Total 944	Total 963
1. Johnson, Jill (NEB)	35.2% (327)	36.6% (340)	38.9% (367)	54.0% (520)
2. Moll, Timothy L. (NEB)	37.7% (351)	49.4% (459)	61.1% (577)	
3. Schroeder, Timothy A. (MDS)	8.7% (81)			10.5% (101)
4. Wild, Jill (NEB)	18.4% (171)	14.0% (130)		35.5% (342)



SPECIAL STANDING RULES AS ADOPTED

Minutes

1. Minutes shall be distributed every next morning in *Today's Business*. The first item of business of the afternoon session shall be the formal approval of these minutes, with the exception of the final day's minutes, which shall be approved by the Board of Directors at its first meeting following the convention. Only corrections to the minutes involving convention actions shall be offered from the floor for consideration. Editorial corrections addressing misspellings of names or faulty references or titles should be provided in writing to the Secretary for incorporation into the minutes.

Resolutions

2. Resolutions shall be prioritized by floor committees and normally shall be presented to the convention in numerical sequence. However, resolutions that impact nominations or elections may be given earlier consideration at the discretion of the chair, in consultation with the floor committee chairman and the chairman of the floor committees on nominations and elections.
3. The preface, preamble, rationale, and whereas sections shall be regarded as integral parts of resolutions and therefore subject to the same consideration and adoption.
4. It shall be the discretion of the chairman or presenting member of the floor committee to read the preface, preamble, rationale, and whereas sections of resolutions from floor committees that are printed in *Today's Business*. In addition, the chair of the convention is not required to read each resolution as he states the questions and then as he calls for the vote.
5. The convention chairman, in consultation with floor committee chairmen, may identify resolutions to which up to 1½ hours of continuous consideration should be allotted, as follows:
15 minutes (if needed) Floor committee presentation
30 minutes (if needed) Debate on the main motion
45 minutes (if needed) Presentation of and debate on amendments, substitute motions, main motion, or main motion as amended.
6. Whenever possible, substitute resolutions and amendments to proposed resolutions shall be submitted to *Today's Business* for publication prior to convention consideration of the resolutions to which they pertain. When this is not possible, as in the course of discussion, one written copy of the proposed amendment shall be provided to the Secretary after it is offered from the floor.
7. The delegates will consider omnibus resolutions as part of regular scheduled business. Omnibus A refers to overtures referred to a board, commission or other group of Synod to consider and take action. Omnibus B refers to overtures that affirm an action previously taken in past conventions. Omnibus C refers to overtures of thanks or recognition. Omnibus D refers to overtures declined by the floor committee. A majority vote is required to remove an overture from an omnibus resolution and have it referred to the appropriate floor committee for action.
8. If any resolution is not acted upon by the convention before adjournment, it dies and the subject matter may be reintroduced for possible consideration by an overture to the next convention.

Process

9. Unless covered by these Special Standing Rules, parliamentary procedure shall be governed by the most recent edition of *Robert's Rules of Order Newly Revised*

10. The chair shall see that the agenda is followed as closely as possible.
11. All non-voting advisory delegates and representatives may participate in debate, but may not nominate candidates, make motions, or vote.
12. Registered delegates and advisory representatives wishing to address the convention, once recognized by the chair, shall state their name, the name of the district (or other entity of the Synod that they represent), and whether they are a voting delegate, advisory delegate, or advisory representative. Delegates and representatives shall normally address the convention from their assigned microphones.
13. A microphone queue list will be enacted for every debatable motion considered by the assembly. Each time a debatable motion is considered by the assembly, a new microphone queue list will be created and the queue list from any previous motion will be cleared.
14. The pro-con method of debate may be used at the discretion of the chair or by adoption of the assembly. When a member of the floor committee speaks in favor of a resolution, it shall be recognized as a "pro" speech and will be followed by a "con" speech.
15. Delegates and representatives wishing to enter the microphone queue for any reason (debate, make an amendment, call the question, request information or any other action) must always identify themselves, as pro or con speakers, by pressing either 1 (pro) or 2 (con) on their queue keypad even if the assembly is not in a pro-con mode. This queue identification is necessary so delegates and representatives are appropriately reflected in the queue should the Chair choose to move to a pro-con method of debate. All queue entrees will be addressed as they appear in the queue order. When called upon by the chair delegates and representatives must identify themselves and state the desired action.
16. Ordinarily, questions of privilege (or point of personal privilege) shall be addressed in writing to the chair or his appointee.
17. No delegate or representative may speak in debate any longer than two (2) minutes per speech. No delegate or representative may speak more than twice on the same motion on the same day and may not speak a second time until all delegates and representatives desiring to speak the first time have had the opportunity. The chair shall have discretion to make exceptions to this rule. When a floor committee is called on to answer a question or to give information, this rule shall not apply.
18. A delegate who speaks on an issue may not move to call the question at the close of his or her speech. If a substitute motion is offered and seconded, the presenter shall be offered two (2) minutes to provide the rationale for offering it and a member of the floor committee shall be offered two (2) minutes to present rationale for why the committee believes the original motion is to be preferred. The convention shall decide by majority vote without further debate whether or not to consider the substitute. If the decision is in the affirmative and if the substitute motion is subsequently adopted, the original motion dies. If the substitute motion does not receive favorable action either to consider or adopt, the original motion is again considered.
19. A motion to close debate ("call the question") shall apply only to the immediately pending question.
20. While any voting delegate may move to close debate (call the question) at any time that it is his or her turn to speak, a vote on closing debate (two-thirds vote required) on the pending motion shall be put by the chair after every twenty (20) minutes of debate

(except those to which Standing Rule 5 pertain). The chair may also call for a vote on closing debate (two-thirds vote required) when in his judgment the assembly has heard sufficient speaking from both sides of the issue.

21. Whenever an amendment is offered from the floor that seeks to make editorial or other helpful suggestions to a pending resolution coming from a floor committee, the chair of the floor committee shall have the option of accepting such an amendment. If it is accepted, then the amendment is made without further debate or formal vote of the assembly.
22. Amendments of non-contiguous words may be made to a pending question so long as the consequence of such non-contiguous words does not constitute in effect a substitute motion.
23. During the last two days of the convention, the President shall have the privilege of calling up for action those resolutions that in his judgment must be acted upon before adjournment.
24. No motion to reconsider or rescind shall be made or called up during the last day of the convention.
25. Regional vice-presidents will be ranked using a single ballot. Delegates will be asked to vote once for their choice for second vice-president, understanding that the results of this vote will also determine the ranking of the third through sixth vice-presidents in order of succession (according to number of votes received on that one ballot).

Floor Nominations

26. No floor nominations will be accepted for the First Vice-President, regional vice-presidents, or regional board elections (Bylaws 3.12.2.1; 3.12.2.5[d]). In the case of election of the Secretary and board and commission members that do not require regional representation, floor nominations are allowed, to take place at the time of the report of the chairman of the Committee for Convention Nominations (Bylaw 3.12.3.7). Such floor nominations

may only be made from the list of names which have previously been offered to the Committee for Convention Nominations prior to the final deadline for the submission of nominations, unless the convention shall otherwise order by a simple majority vote (Bylaw 3.12.3.7[c]). Allowable floor nominations for all positions of boards and commissions shall be opened for a period of forty (40) minutes, unless ceased earlier by a two-thirds vote of the assembly. At the end of forty (40) minutes, a vote to cease nominations shall be called by the convention chairman. If a two-thirds vote to cease nominations is not received, the period for floor nominations shall be extended an additional twenty (20) minutes. This cycle shall continue in twenty (20) minute intervals until a two-thirds vote for nominations to cease is received from the assembly.

Voting

27. An electronic response system shall ordinarily be used to register votes. If the system is not available, the chair shall take votes by voice, by show of hands, or by a rising vote. The chair may order a count if any voice, show of hands, or rising vote seems inconclusive. When possible, vote tallies shall be recorded in the minutes.
28. An invalid vote is defined as a vote entered on the keypad with a number not offered as a selection, or entered before voting is opened or after voting is closed. Invalid votes are not counted in the total number of votes cast.
29. The privilege of granting delegates the right to record their votes in the minutes with respect to a particular resolution shall be granted by the assembly by a majority vote without debate. If such privilege is granted, the votes of record shall be submitted in writing to the Secretary of the Synod within 15 minutes after the close of the day's business on which such privilege was granted.

Use of Electronic Devices

30. In order to promote an orderly and non-distracting convention atmosphere, the following shall apply to the use, and area of use, of electronic equipment, including wired and wireless communication devices, laptops, iPads, tablets, cell phones, smart phones, pagers, PDAs, or other similar electronic devices. In all cases where use is permitted, the sound-producing capabilities of such devices shall not be used. Except as approved by convention staff, personal extension cords shall not be allowed on the convention floor.

Area of Convention Hall		Type of Usage Permitted in Designated Area		
	Voice	Text Message	Other electronic Communications, e.g., laptops, iPads, tablets, pagers, PDAs, smart phones	Laptop computers, iPads, tablets WITH communications disabled (e.g., Wi-Fi, Bluetooth, Cellular, and Infrared communications turned off)
Voting and Advisory Delegates & Representatives	No	No	No	Yes
COP, BOD, CCM, COH, CTCR, Press, Special Guests	No	Yes	Yes	—
Visitors, Back Seating Area	No	Yes	Yes	—
Convention Staff, All Areas	Yes	Yes	Yes	—

President's Report, Part 3

"Baptized for This Moment!"

BY THE REV. DR. MATTHEW C. HARRISON,
PRESIDENT, THE LUTHERAN CHURCH—MISSOURI SYNOD

65th Regular Convention of The Lutheran Church—Missouri Synod | July 21, 2013

Dear delegates,

Take heart! You are baptized! And you are baptized for this moment.

A SHORT TIME AGO, I took into my hand the historic gavel which has been used to open and close LCMS conventions for more than a century. It's been wielded in every fallible hand from Pfotenhauer to Harrison, and it will continue to be wielded at every convention after the hand of this sinner is long gone, dead, and buried. It was commissioned and carved in 1911 in Germany for the 100th anniversary of Dr. C. F. W. Walther's birth. Its wood came from the original Concordia Seminary log cabin, which the Saxon immigrants built in Perry County in 1839, 100 miles south of here, 175 years ago this coming year.

Like most triennia in the history of our Synod, the one capped by 1911 faced real challenges. All the first-generation leaders were gone. The triennium started with \$942.46 in the bank and ended with a debt of \$28,562.99. How gladly I would take the latter number today! First Vice-President Pfotenhauer was the first ever to lay hands on this gavel that year, although it should have been Francis Pieper. But Dr. Pieper—a name that every pastor here knows from his doctrinal theology textbook—had been serving as President of *both* the Synod and of Concordia Seminary, and it was just too much. This great, second-generation leader and student of Dr. Walther had suffered a breakdown. And yes, the President of the Synod missed the convention that year! It would take the next year and a half for him to recover. And so the Synod—begun with just a dozen congregations and now 880,000 strong—moved forward with a new president: President Pfotenhauer.

On the horizon were challenges aplenty. A world war with Germany soon turned ugly at home, where anti-German sentiment was poured out on the people and churches of the Synod. Soon after came the Great Depression. Then another world war. Then the post-war theological challenges with which we still struggle today. Through it all, this gavel opened and closed convention after convention, some of them very controversial.

Should this gavel have any meaning for us today? Isn't it just a piece of Perry County oak—a quaint, nostalgic relic of our Germanic

past, now long gone? Not quite. Why are these two faces on the gavel—Luther and Walther?

You see, there is an extraordinary truth found in God's Word. In the Psalms and many other places in the Bible, the fathers (and also the mothers too) are remembered. "I am so troubled that I cannot speak," the psalmist declares in Ps. 77:4. But then he goes on to find comfort: "Has the Lord's steadfast love forever ceased? Are His promises at an end for all time? Has God forgotten to be gracious? Has He in anger shut up His compassion?" Then I said, "I will appeal to this, to the years of the right hand of the Most High. *I will remember the deeds of the Lord; yes, I will remember Your wonders of old*" (Ps. 77:8–11).

Mary sang the same song, announcing the coming Savior, "He has helped His servant Israel, *in remembrance of His mercy*, as He spoke to our fathers, to Abraham and to his offspring forever" (Luke 1:54–55). God spoke the promise of a Savior to Abraham and the fathers. He remembered His promises and brought them to be in the birth of the Savior.

We are told in the Book of Hebrews, "Remember your leaders, those who spoke to you the Word of God. Consider the outcome of their way of life, *and imitate their faith*. Jesus Christ is the same yesterday and today and forever. Do not be led away by diverse and strange teachings. For it is good for the heart to be strengthened by *grace*" (Heb. 13:7–9a).

These "remember" verses are no navel-gazing, do-nothing, nostalgic, retro-retreat to recover what was or regret the impossibility of its retrieval. If you are under the impression that there was a golden age in the Church—without struggle and controversy, anguish and politics, without fallible leaders who suffer weakness and breakdown—then you know nothing of the history of the Missouri Synod, the Lutheran Church, the Reformation, the Church prior to the Reformation, or the New Testament, for that matter! There ain't no goin' back. There ain't no golden age to go back to.



So Mary sang, in effect, “The Lord promised a Savior, and here and now He is! Here and *now*.” The psalmist wept in anxiety on his bed and needed the strength to carry on in the morning. He needed help *now ... for tomorrow!* To carry on, to move forward, he remembered the Lord’s promises and that the *Lord* kept and keeps His promises. The writer to the Hebrews says, “Remember your leaders” (look back!) and “imitate their faith” (look forward!).

And so we have two faces on our gavel—Luther and Walther. Hermann Sasse, who prayed daily for the Missouri Synod, said, “It is always a sign of a deep spiritual sickness when a church forgets its fathers” (*Lonely Way*, vol. 2, p. 223). In the broad sense here, we include all our mothers and fathers in the faith—our parents, our grandparents, those who have gone before us into heaven, the founders of the Synod, the Church, the saints of the Scriptures, Moses, David, the apostles, and more. In forgetting these, the Church forgets the merciful goodness and deeds of God in caring for His saints. But in the narrower sense in which Luther and Walther are “fathers of the Church,” when such leaders are forgotten, it is a sign of sickness, because what comes with it is often a lack of scriptural fidelity, a lack of clarity on the Gospel and all its teachings, and *especially a lack of the fathers’ zeal to proclaim and share the message of salvation in Christ alone*. Walther said the Church is the mission society par excellence. Every Christian is a missionary, wherever God has placed him or her. Luther said time and again that every Christian is to speak the Gospel and bears the keys to forgive.

On our gavel is, therefore, also carved Rom. 3:28: “For we hold that one is justified by faith, apart from the works of the law.” Fallible as he was, Luther pointed the Church back to this fundamental truth of Holy Scripture. It was this fact—the free forgiveness of Christ by faith alone—that he said “moved all of my theological thoughts day and night.” It was this fact of salvation by grace alone that gave Luther, who was himself a weak and often sickly man, the strength to stand in the face of the world, the devil, and the flesh. It was this Gospel that enlivened his very being when he stood before the emperor and confessed, “Here I stand! I cannot, I will not recant. God help me. Amen.” And the Gospel flew forth—midst trials aplenty, to be sure—but the Gospel flew forth!

Sasse also noted that every great era of advancement in the history of the Church begins with the cry “Back! Back to the Scriptures!” In the Lutheran Church, every great era of mission and growth has begun with the cry “Back to Luther!” The prophets in the Old Testament cried, “Remember the covenant and the testimony!” “Back to the Word of God!” John the Baptizer came crying out, “Repent, for the kingdom of God is at hand! Hear what the Scriptures say! ‘A voice crying in the wilderness! Prepare the way of the Lord!’” Jesus came preaching, “Repent! For the kingdom of God is at hand!” He stood up in Nazareth and read Isaiah: “The Spirit of the Lord is upon Me, because He has anointed Me to proclaim good news to the poor” (Luke 4:18). Luther came preaching, “Back to the Scriptures! Back to the Gospel of grace alone!”

In the midst of widespread apostasy from the Word of God, from the Gospel, from the Lutheran Confessions, God raised up another fallible human being—in many respects physically and emotionally very weak. And yet C. F. W. Walther’s message 175 years ago was “Repent! Back to the Scriptures! Back to the teaching of grace and

free eternal life for the sake of Jesus! Back to Luther! Back to the Church’s confession!”

We may joke about old Walther. We may chuckle about his looks. Some may criticize his method of doing theology. But note this: what Walther and the founders of the Missouri Synod were able to do 175 years ago, which led to the founding of this church body, is a remarkable accomplishment by the grace of God. We live today from the blessings that God granted to our fathers in the faith. This Church confesses that “There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved” (Acts 4:12). “The Gospel is the power of God unto salvation for all who believe” (Rom. 1:16). For all our weaknesses, this Church confesses to this very day that the Bible is the very Word of God, inspired and inerrant. This Church confesses the full authority of Luther’s catechism and the whole Book of Concord, the heart and soul of which is the Gospel. The Book of Concord has this one purpose: certainty of divine favor in Jesus Christ for troubled souls.

Like the hammer blow of this gavel, the past is abruptly behind us. We will never see it again. It’s gone. But the echo of the blow goes forward and out into this hall. And all the past comes to a head in this moment—to teach us, to console us, to motivate us. The echoes of the past reverberate right into our present and so into our future!

Listen to the blessings of the past echoing to this very moment:

1. We have the Gospel of Jesus Christ. No doubt. Done deal. It is finished. “The blood of Jesus Christ ... cleanses us from all sin” (1 John 1:7).
2. We have the sacred Scriptures. They bear witness to all the great salvific deeds of God Himself. There is no doubt what or where God’s Word is.
3. We have the Gospel in preaching, in Baptism, in the Sacrament.
4. We are blessed by the catechism and all its teaching expanded in the Confessions.
5. We have a clear confession of faith and polity that has stood the test in our Synod Constitution.
6. We have fantastic seminaries in good shape and friends all over the world seeking our partnership.
7. We have thousands of faithful pastors.
8. We have thousands more faithful teachers and church workers.
9. We have a university system to die for with 30,000 students.
10. We have the worldwide outreach ministries of the Lutheran Women’s Missionary League and Lutheran Hour Ministries.
11. We have LCMS international mission that works in some 85 countries.
12. We have 35 districts, all at work where they are, striving to share the Gospel.
13. We have partners all over the world, and the number grows monthly.
14. We have 2,200 early childhood centers, grade schools, and high schools.
15. We have 100 mission organizations and 130 mercy organizations.

16. We have disaster work in the name of Christ that just won't stop.
17. We are blessed by the LCMS Foundation, the Lutheran Church Extension Fund, Concordia Plans, and Concordia Publishing House.
18. We are blessed by nearly 6,200 congregations on the front lines of mission.
19. And we are blessed by some 1,568 delegates.

And it's all gift, all grace. "Remember your leaders, those who spoke to you the Word of God. Consider the outcome [and what an outcome!] of their way of life, and imitate their faith" (Heb. 13:7). "I will remember the deeds of the Lord" (Ps. 77:11). "What do you have that you did not receive?" we say with St. Paul (1 Cor. 4:7).

But as we all know, we face severe challenges as a church:

- One in three people under 30 in this country are religiously unaffiliated. And I am shocked by how many of these I meet who tell me, "I used to be LCMS."
- We are deeply affected by the decline in the birth rate and the decline of marriage as an institution.
- The culture is on the attack.
- Thus far, our best efforts at mission have not been able to stem the slow, 40-year decline.
- And if I were to talk to each one of you, with a little time, you'd tell me and I'd tell you about our challenges in the ministry, our personal struggles, our weaknesses, our need for prayer and strength.

Today I say to you: Take heart! You are like the paralytic who was let down through the roof by his friends. Jesus says to you, "Take heart! Your sins are forgiven!" (Luke 5:20). "But so that you might know that the Son of Man has authority on earth to forgive sins, I say to you, here today, rise! Take up your mat and go!" (Luke 5:24). Take heart! You are baptized.

Today I say to you: Take heart! What Jesus told His apostles applies directly to you today, this moment: "I have said these things to you, that in Me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world" (John 16:33). Buried with Christ by Baptism into His death (Rom. 6:4), Jesus has overcome the world in you. Take heart! You are baptized.

Today I say to you: You are like blind Bartimaeus sitting by the road. "Jesus, Son of David, have mercy on me!" "Jesus, Son of David! This congregation is driving me mad. Jesus, Son of David, I'm tired, I'm depressed, I'm paralyzed. I'm working myself to death. I'm not seeing the fruit. Lord, have mercy!"

"And they called the blind man, saying to him, 'Take heart. Get up; He is calling you.' ... Jesus asked him, 'What do you want Me to do for you?' 'Rabbi! I want to see!'" (Mark 10:46–49). Take heart! The Lord delights in reducing us to nothing. And then when we are nothing, He calls, Take heart! You have a vocation in your Baptism.

Today I say to you: Take heart! Jesus has placed this good ship Missouri out on the high seas. The stakes are high. The waves are higher. The culture is wretched. The hatred of the world is palpable. But the Lord doesn't want us safely secluded away from the world in a tranquil haven. He wants us out among sinners, just like us, who need Him. Facing these challenges is enough to make us lose

our courage and our confidence in God's Word. Take heart! Jesus wants us out in the waves, out in the storm, out in the world, but not *of* the world (cf. John 17:11, 16). And He is here *with us* in that storm. "For they all saw Him and were terrified. But immediately He spoke to them and said, 'Take heart; it is I. Do not be afraid'" (Mark 6:50). Take heart! You are baptized. That tiny bit of water will stand down all the oceans of tribulation on earth.

Today I say to you: Take heart! Perhaps you've come to this convention with apprehension, concern, anger, sinful thoughts, all mixed with faith and the best intentions. On a humorous note, and for those particularly worried about the coming week, I quote for you the words of St. Paul in the Book of Acts, "I urge you to take heart, for there will be no loss of life among you, but only of the ship" (Acts 27:22). God help us! "Wait for the Lord; be strong, and let your heart take courage; wait for the Lord!" (Ps. 27:14).

My dear friends in Christ, this truly is a remarkable moment for us. I believe that as America goes the way of Europe, the Church will actually be attacked more violently on this continent because we do not have the tradition of state churches. I also believe that as we "obey God rather than men" (Acts 5:29) and as our constitutional guarantees of the free exercise of religion face constant infringement and infraction, the Lord will work good among us, perhaps even bringing the greater unity among us that has often eluded us. Luther says in the Large Catechism that "spiritual fathers" are entitled to honor but seldom receive it. "For the world's way of honoring them is to harry them out of the country and grudge them as much as a piece of bread. In short, as St. Paul says, they must be the refuse of the world, and every man's footrag" (LCI 160). So it has always been. So it will be. An American Catholic bishop, Cardinal George, got it right, I think, when he said, "I expect to die in bed, my successor will die in prison, and his successor will die a martyr in the public square. His successor will pick up the shards of a ruined society ... as the church has done so often in human history." Take heart! The Lord promised it would be so in the end times.

The Lord humbles those whom He would elevate. And even as we are being humbled and sifted and driven to repentance, the Lord is putting before us a moment like no other in our lifetimes. In fact, we are witnessing a tectonic shift in world Lutheranism. Lutheran churches in Africa—such as the Ethiopian Mekane Yesus with 6.2 million members, the Malagasy Lutheran Church with more than 4 million, and increasingly the Tanzanian Lutherans and many others—are coming to us not asking for money. They want our teaching, our biblical and Lutheran fidelity, which has become so eroded in the European and American Lutheran world because of historical criticism and its effects. And in this moment of vast migration of peoples, we need our African Lutheran brothers and sisters more than they need us. Frankly, they are much better at mission than we are. And thousands upon thousands of their church members and their countrymen have emigrated to America and to other places in the world. And they need Christ and the Lutheran Church.

The mission of the Church is now more than ever translocal. It is "glocal," if you will. The world and its people are migrating like nothing seen since the great migrations of peoples into the Roman Empire during the third and fourth centuries. While they are

distinct, we cannot completely separate out mission to Spanish-speaking peoples in this country and mission to their countries of origin. The same goes for Africa. The Gospel follows family and tribal and ethnic lines, wherever they may lead around the world.

My friends, I am deeply honored to serve you. I have been humbled over the past three years in many ways. I remain a poor, miserable, fallible sinner, trusting in the sole merit of my Savior. Luther said about Baptism that God is found under the cover of weak, external things. In Baptism, said Luther, we die with Christ, but the dying of our sinful flesh continues until we depart this life. Said Luther, “The journey begins in Baptism. And as long as there is faith, man continues on this course until he completes it through death” (AE 24:42; cf. Trigg, *Baptism in the Theology of Martin Luther*, 29ff.). “Baptism is death; they are interchangeable terms in Scripture”

(AE 2:143). But because I have died with Him, I also live with Him. And so do you!

Luther said that, if given the choice of receiving direct revelations from God versus learning to treasure more highly and understand all the blessings of Baptism, he’d gladly choose the latter. It has been my deep prayer for you that our time together will help us grow in our Baptisms—that we will grab hold of Baptism, the very Gospel of Christ poured out on us, and that this Baptism will drive us. For we are baptized for witness. We are baptized for mercy. We are baptized for life together. And we are baptized for this moment.

In the name of the Father and of the + Son and of the Holy Spirit. Amen.



Convention Sermon

① Baptized for This Moment!

Acts 2:37–41 • Opening Service

BY THE REV. DR. MATTHEW C. HARRISON,
PRESIDENT, THE LUTHERAN CHURCH—MISSOURI SYNOD

65th Regular Convention of The Lutheran Church—Missouri Synod | July 20, 2013

Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to Himself.” And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” So those who received his word were baptized, and there were added that day about three thousand souls.

BAPTISM IS THE VERY Gospel itself in action, and we are baptized for witness. We are baptized for mercy. We are baptized for life together in this Church. We are baptized for this moment.

But we—frankly, not unlike Peter’s first-century hearers—have a problem. Luther complained about those in his day who denied the power of Baptism, saying, “They regard Baptism as common water, no better than a cow or dog’s bath.” In fact, when they look at Baptism, they are “like a cow staring at a new barn door.”

And us? We might even be worse! We know and believe that Baptism “is not just plain water.” We know that “it works forgiveness of sins, rescues from death and the devil.” We know all that and think nothing of it. How do I know you think nothing of it?

Now, let me warn you. I’m not going to preach *about* the Law. I’m not going to describe the Law and how it should make you feel. I’m not going to talk about some people in general somewhere who aren’t following the Law. I’m not going to dole out the Law in some innocuous dosage to irritate you so you can be even smugger about your own holiness and look down your nose at that guy next to you. I’m preaching to you.

Repent! The path back to Baptism is through repentance. Peter preached in the very last verse just before our text: “Let all the house of Israel therefore know for certain that God has made Him both Lord and Christ, this Jesus whom you crucified” (Acts 2:36). And make no mistake: Those first-century Jews crucified Christ in your name ... in your stead!

When you fail to speak Christ and His forgiveness to others as you go about your daily vocation, is it not as though Christ were dead? Faith cometh by hearing! You cry, “I tell you, I don’t know the man!”

When you chew up pastor after pastor or wring the life out of a



director of Christian education and spit her out because you won’t spring for a few bucks to keep her on, you cry out, “Give us Barabbas!” I’m convinced if some of our congregations had Jesus as pastor, they’d be pushing the voters to dump Him and call Barabbas.

When you pastors can find any excuse not to be visiting your people and hitting the pavement in your community, being Jesus there who “came to seek and save the lost,” you render Jesus dead to that community. You cry out, “Crucify Him!”

When your church is embroiled in controversy and inside you cry, “Crucify them!” you cry, “Crucify Him!”

When your hearts are filled with lust instead of an unquenchable thirst for God’s Word, you cry, “Crucify Him!”

When you slander your neighbor, you cry, “Crucify Him!”

When you are discontent, unhappy with your lot in life, unhappy with your call, impatient with your congregation, even lording it over them, you cry, “Give us Barabbas!”

And if you are sitting there thinking, “Man, I’m glad he’s taking it to my pastor!” then you are twice as damned under the Law. And when—after the last voters meeting—like Judas you were hiding in the corner, talking about how to crucify your pastor, you cried out, “Crucify Him! Let His blood be on our hands!”

“Don’t waste time denying your sins,” Luther says. “You crucified Him.” “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins” (Acts 2:38). “Wretched man that I am! Who shall deliver me from this body of death?” (Rom. 7:24). “For I know my transgressions, and my sin is ever before me” (Ps. 51:3).

“Repent and be baptized” (Acts 2:38). “Wash me thoroughly from my iniquity, and cleanse me from my sin!” (Ps. 51:2). “Truly, truly

I say to you, unless one is born again, he cannot enter the kingdom of God” (John 3:3). My friends, Jesus Christ died for sinners. “In Christ, God was reconciling the world to Himself” (2 Cor. 5:19). As much as it pains me to say this, if you are not a sinner, if you do not recognize yourself in the scorching mirror of the Law, if you are not a real, hard-boiled sinner like the rest of us, then you must leave. Jesus is not for you. You see, Jesus Himself said, “I have not come to call the righteous but sinners to repentance” (Luke 5:32).

Baptized sinners: That’s what you are. Oh boy, have I got great news for you! Luther said—about Jesus’ own Baptism—that here “Christ sticks Himself into the water,” and when we go into the water in Baptism, we pull Him out with us. Ha!

Just think about what Christ sticks into the water.

“It is fitting for us to fulfill all righteousness” (Matt. 3:15), Jesus told John.

“Born of a woman, born under the law” (Gal. 4:4), He “who knew no sin” (2 Cor. 5:21) sticks His perfect obedience to the Law in the water.

When Jesus is baptized, Mark’s Gospel says, “Heaven was torn open” (Mark 1:10). So says Luther, “In baptism heaven is nothing but doors and windows.” Open heaven into the water!

In Jesus’ Baptism, the Holy Spirit descends as a dove. The Holy Spirit goes into the water.

In Jesus’ Baptism, the voice of God from heaven says, “You are My beloved Son; with You I am well pleased!” (Mark 1:11). It goes into the water.

Paul says, “We were buried therefore with Him by baptism into death” (Rom. 6:4), so Christ’s Passion, the death sentence, the ridicule, the standing before Pilate, the beatings, the whippings, the bloody crown of thorns, the King of the Jews, the nails, the “Father, forgive them, for they know not what they do” (Luke 23:34), the “Today you will be with Me in Paradise” (Luke 23:43), the “It is finished” (Luke 19:3), the last breath: all of it into the water.

And Paul goes on. There’s more—much, much more! “For if we have been united with Him in a death like His—in the water—we shall certainly be united with Him in a resurrection like His—in

the water. We know that our old self was crucified with Him—in the water—in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin—in the water. For one who has died has been set free from sin—in the water. Now if we have died with Christ, we believe that we will also live with Him—in the water. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over Him. For the death He died He died to sin, once for all, but the life He lives He lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus—in the water” (Rom. 6:5–14).

Paul goes on in Titus 3: “But when the goodness and loving kindness of God our Savior appeared, He saved us, not because of works done by us in righteousness, but according to His own mercy, by the washing of regeneration and renewal of the Holy Spirit—in the water—whom He poured out on us richly through Jesus Christ our Savior—in the water—so that being justified by His grace—in the water—we might become heirs according to the hope of eternal life—in the water!” (Titus 3:4–7).

Peter says, “Baptism, which corresponds to this, now saves you—in the water—not as a removal of dirt from the body but as an appeal to God for a good conscience—[Baptism is the appeal. It’s the good conscience!—through the resurrection of Jesus Christ” (1 Peter 3:21).

Christ has stuck all this into the water, and because you’ve been stuck into the water, it’s all yours now.

Finally, let’s go about our business as the baptized. It doesn’t mean we will agree on every strategy or resolution. We won’t. It doesn’t mean we won’t have personality clashes with sin among us. We will. But it does mean this: Paul says, “We were buried therefore with Him (*sunetaphēmen*) by baptism into death” (Rom. 6:4). Together. We’re in the water together, sink or swim.

And Peter goes on to preach, “The promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to Himself” (Acts 2:39).

You’re all wet! You’re baptized for this moment. Now, let’s get about the business of getting the world wet. It’s all in the water!

In the name of Jesus ... *in the water*. Amen.

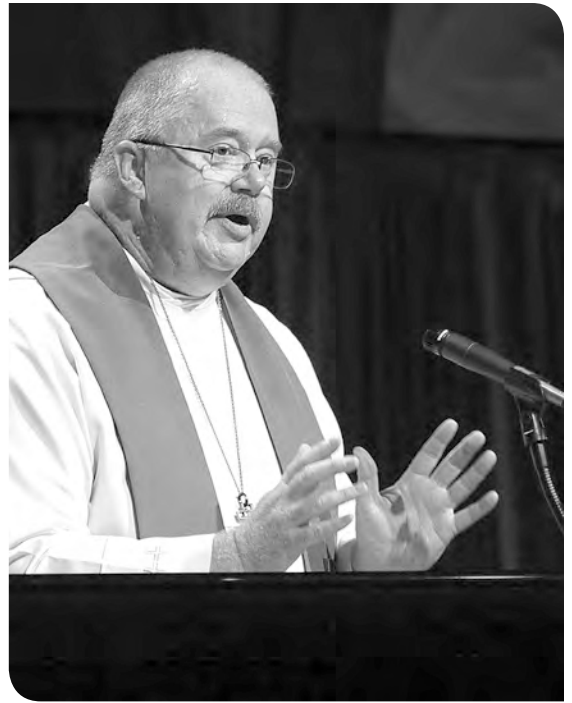
Convention Sermon

② “Baptized for This Moment”

Acts 16:25–34 • Sunday Morning

BY THE REV. TIMOTHY J. SCHARR, PRESIDENT, LCMS SOUTHERN ILLINOIS DISTRICT
65th Regular Convention of The Lutheran Church—Missouri Synod | July 21, 2013

About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and everyone's bonds were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And the jailer[a] called for lights and rushed in, and trembling with fear he fell down before Paul and Silas. Then he brought them out and said, "Sirs, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their wounds; and he was baptized at once, he and all his family. Then he brought them up into his house and set food before them. And he rejoiced along with his entire household that he had believed in God.



WHAT DO AN ANNOYED apostle, exorcism, riot, beating, imprisonment, and earthquake have in common? These were the events through which the Lord increased the first congregation in Europe, at Philippi. No mission board, church planter, evangelist, District President, or synodical convention could have imagined outreach in this way. But the Lord did. He is the God of surprises. The Lord is able to do far more abundantly than all that we ask, think, or imagine according to the power at work within us. To Him be glory in the Church and in Christ Jesus throughout all generations (Eph. 3:20–21).

Paul and Silas were “Baptized for This Moment.” They were buried with Jesus into His death. The public humiliation, beating, and wounds connected them anew to the Passion of Jesus Christ. Like Peter and John, they rejoiced that they were worthy to suffer dishonor for the name of Jesus (Acts 5:41). Their prayers and hymns caught the attention of every prisoner, the jailer included. What manner of man sings and rejoices when beaten, bloodied, and shackled? The jailer listened. These men were specifically put into his care. He locks them in the inner prison. Who are these guys? Who is this Jesus they keep mentioning?

Around midnight, an earthquake opens the prison doors and loosens the chains of all the incarcerated. Fearing the worst, the jailer thinks the men have escaped. He concludes that it would be better to fall on his own sword than face the brutality of the authorities for failing in his duties. Sensing what was taking place, Paul shouts in a loud voice, assuring the jailer that all are present and no one has escaped. Who are these men? They stay when they could have fled; they are more concerned about saving his life than escaping with their own.

This was no accident. Lives are spared in the earthquake that souls may be saved for eternity. The jailer cries out for this greater salvation. Paul and Silas direct him to Jesus. The jailer and his household are baptized into Christ's death and resurrection. In a scene reminiscent of the woman who washed Jesus' feet with her tears, the grateful jailer washes the wounds of Silas and Paul. He provides food for their wearied bodies. The Lord integrated these events and knit these lives together. Jesus is serious about adding to the Church daily those who were being saved.

Work in Philippi was cut short for Paul and Silas. The Lord grows His Church when and where He wills among those who hear the Gospel. The jailer and his family were baptized for this moment. Along with Lydia and her household, they remained to tell everyone what God has done.

The Spirit accomplished much in Philippi. An annoyed Paul casts out a spirit of divination from a slave girl who was following them. This angered her owners, who saw her fortune-telling income drying up. A riot erupts. Paul and Silas are stripped by the mob and beaten under the approving eyes of the magistrates. Wounded and humiliated, Paul and Silas are put into the securest part of the prison. Rather than curse, grumble, and complain, they pray, praise, and give thanks. The Lord uses all of it; even in apparent defeat, the Lord works.

This side of heaven, the Church labors under the cross of her Lord Jesus Christ. It is a burden and yoke that Jesus makes easy and light. Christians are facing increasingly difficult times. The culture no longer respects the Church as it did. Opposition is rising; persecution coming. Fear not! Jesus traveled this road on the way to Golgotha. You were there with Jesus. Through Baptism into His death, you die to sin and rise daily as a new creation. The old has

gone. New things have come. Jesus saves you through the washing of regeneration and renewal of the Holy Spirit, whom He has poured out richly upon you in your Baptism. Blessed be the God and Father of our Lord Jesus Christ, who has caused you to be born from above through the resurrection of Jesus Christ from the dead.

The Lord used Paul and Silas's public beating, arrest, and imprisonment to further His kingdom. We who confess Jesus' name today are blessed—blessed even when reviled, blessed even when cursed. You are blessed to be a blessing. Freely have you received; freely

give. This side of heaven you will never know the full impact of your daily confession and witness to Him who loved you and gave Himself for you. God knows. He is faithful. His Word works. As the hymn notes, eternity will reveal the pattern in the seeds that are sown. Rejoice that your names are written in heaven. Rejoice that you are baptized for this moment. Amen.

And now may the peace of God that passes all understanding keep your hearts and minds in Christ Jesus, now and forever. Amen.

Convention Sermon

③ “Who Are You Wearing?: The Robe That Makes All the Difference.”

Galatians 3:24–4:7 • Sunday Midday

BY THE REV. DR. LEOPOLDO A. SÁNCHEZ, ASSISTANT PROFESSOR OF SYSTEMATIC THEOLOGY
AND DIRECTOR OF THE CENTER FOR HISPANIC STUDIES AT CONCORDIA SEMINARY, ST. LOUIS
65th Regular Convention of The Lutheran Church—Missouri Synod | July 21, 2013

So then, the law was our guardian until Christ came, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

I mean that the heir, as long as he is a child, is not different from a slave, though he is the owner of everything, but he is under guardians and managers until the date set by his father. In the same way we also, when we were children, were enslaved to the elementary principles of the world. But when the fullness of time had come, God sent forth His Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of His Son into our hearts, crying, “Abba! Father!” So you are no longer a slave, but a son, and if a son, then an heir through God.

FOR AS MANY of you as were baptized into Christ have put on Christ” (Gal. 3:27).

To put on Christ. To be clothed with Christ. To wear Christ.

What a strange, strange way of speaking! How do you put on a person or something so inextricably linked to a person? At big red carpet events, the rich and famous are often asked: *Who* are you wearing? Well, Valentino! Versace! Or perhaps more likely for us, Walmart! Now, what someone wears may or may not tell us much about him or her as a person.

Oh, but when Paul tells Christians they have put on Christ in Baptism, this is an entirely different matter. Who we are is entirely decided by who we wear.

So who are you wearing today? Well, Christ. Whose robe is that? I'm clothed with Christ's robe, His righteousness and holiness. He is the designer who made it, and He has passed that robe on to me to wear, not just for special events but all the days of my life and gloriously at the Last Day.

To put on Christ, His robe, means “to put on the new creature, created after the likeness of God in true righteousness and holiness.” What Adam lost in the fall, Christ, our Last Adam, has restored unto us. Sinners are covered with Christ's forgiveness. This is the awesome robe passed on to us as a gift. This is the robe of Luther's happy exchange. Christ's robe of righteousness for my unrighteousness, His forgiveness for my sin, His absolution for my guilt, His justification for my shame, and thus His strength for my weakness, and His joy for my tears.

For Paul, putting on Christ also means that the baptized are covered

with Christ's holiness, that the baptized are promised the indwelling and assistance of the Holy Spirit. Christ was anointed with the Holy Spirit at His Baptism for us, so that upon completion of His mission on the cross, He would give us the Spirit in our Baptism.

Through the Baptism of Christ at the Jordan, Luther says, God has sanctified, “hallowed and set apart the Jordan and all water to be a blessed flood and a rich washing of sins” so that the baptized may be blessed “with true faith in the Holy Spirit [and] so that through this same saving flood all that has been born in him from Adam and whatever he has added thereto may be drowned in him and sink.”¹

As Christ comes out of the waters of the new creation where the Spirit hovers over as in the first creation, Christ leaves His robe of righteousness in the waters for sinners to pick up so that we might be clothed with His forgiveness in those waters and receive His Holy Spirit. Luther reminds us to return to this Baptism daily by picking up the robe Christ has left there for us. He writes: “Let all Christians regard their Baptism as the daily garment that they are to wear all the time. Every day they should be found in faith and with its fruits, suppressing the old creature and growing up in the new.”²

So have you picked up the robe from the waters of the Jordan today? To wear the new creature, the clean and sparkling robe, is never easy because that means one has to drown the old creature in the waters with the old filthy and smelly rags. Sometimes we wear different clothing, garments with tags that say things like “missional” and “confessional,” and even though these terms in and of themselves could be used in a salutary way, we must admit that at times we have used these words sinfully. We have let these



words dominate or take over our baptismal identity. Lines have been drawn. Names have been called. What gets lost in all this wardrobe shuffling is Christ and His robe. So Paul calls us to go back to our first identity, to come to the waters humbly and with no pretensions and drown the filthy rags, claims, titles, labels, and the names we claim for ourselves and call others so that Christ's robe alone be all we boast about.

So who are you wearing? It's time to see one another for who we really are. Because we have been clothed with Christ we have been called to look at each other not with the eyes of the flesh as people on opposing teams competing for power. That would amount to treating each other as slaves under the Law under what Paul calls the "principles of the world," under the Law that tries to change things through the power of lording it over others.

Today the waters of Baptism call us to look at each other with the eyes of the Holy Spirit even when we disagree with each other so that we can see the robe of Christ on each other. When we see each other not as slaves but as adopted sons in Christ first, we realize we are standing before God's own new forgiven creature on God's own holy ground, where Christ's Spirit dwells. As Paul puts it, "In Christ Jesus you are all sons of God, through faith, for as many of you were baptized into Christ have put on Christ ... you are all one in Christ Jesus. And if you are Christ's, then you are ... heirs according to the promise" given to Abraham. Baptized into Christ,

we see Christ on us, around us, in us. And then we deal with each other in truth but also with compassion and charity.

Without that precious robe passed on to us freely by Jesus, we have nothing worth wearing. But God the Father has put Christ on each one of you and given His Spirit of holiness to every one of you. What a gift!

Getting lost in the wardrobe among so many luring labels and names? Hang on to the sweet name of Christ alone, His robe given to you in Baptism. Return daily to those waters to pick up that precious robe. For it is in Baptism that we learn anew who we really are before God and before one another. Let our Baptism alone be the daily garment we wear all the time as we deal with each other in the days, months, and even years ahead.

May God grant it for Jesus' sake and for the life of our beloved Synod.
En el nombre del Padre, y del Hijo, y del Espíritu Santo. Amen.

Notes

- 1. Baptismal Booklet, 14, in K-W, 374.
- 2. Large Catechism, Fourth Part: Concerning Baptism, 84–85, in K-W, 466.

Convention Sermon

④ “Mission on the Wilderness Road (of America)”

Acts 8:26–40 • Monday Morning

BY THE REV. DR. TILAHUN M. MENDEDO, PRESIDENT, CONCORDIA COLLEGE ALABAMA, SELMA, ALA.

65th Regular Convention of The Lutheran Church—Missouri Synod | July 22, 2013

Now an angel of the Lord said to Philip, “Rise and go toward the south to the road that goes down from Jerusalem to Gaza.” This is a desert place. And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship and was returning, seated in his chariot, and he was reading the prophet Isaiah. And the Spirit said to Philip, “Go over and join this chariot.” So Philip ran to him and heard him reading Isaiah the prophet and asked, “Do you understand what you are reading?” And he said “How can I, unless someone guides me?” And he invited Philip to come up and sit with him. Now the passage of the Scripture that he was reading was this:

“Like a sheep He was led to the slaughter and like a lamb before its shearer is silent, so He opens not His mouth.

In His humiliation justice was denied Him. Who can describe His generation? For His life is taken away from the earth.”

And the eunuch said to Philip, “About whom, I ask you, does the prophet say this, about himself or about someone else?” Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. And as they were going along the road they came to some water, and the eunuch said, “See, here is water! What prevents me from being baptized?” And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea.

CONGRATULATIONS, PRESIDENT HARRISON! Thank you for serving the Lord and His people.

Dear brother, you made a mistake by assigning an African for an eight-minute sermon. Hold on there, you are not the only one who is in trouble ... the committee who assigned this text for me also is in trouble. Yes, I am an Ethiopian by birth, but I am not a eunuch. I have my wife and children in the assembly to make my case.

The basis of my homily for today is from Acts 8, the story of Philip and the Ethiopian eunuch. If we look at the story closely, we will see that it is God’s miracle and the way God works in us. It is the story of God’s Holy Spirit dwelling in us and guiding us in our daily living and witnessing.

General Context

Ethiopian Christians believe Christianity came into Ethiopia by the conversion of the eunuch (Acts 8:26–40). He was the treasurer of Queen Candace of Ethiopia, who ruled from AD 42 to 52. The eunuch once went to Jerusalem to worship the God of Israel. While the eunuch was returning, he met Philip and was baptized by him. Ethiopian tradition asserts that the eunuch returned home and evangelized the people. To support this viewpoint, Eusebius, the fourth-century church historian, singles out Candace’s treasurer as the first Gentile convert to Christianity. But Eusebius’s consid-

eration of the eunuch as Gentile contradicts with the Ethiopian background of Judaism before Christianity. Eusebius’s view has not cleared yet.

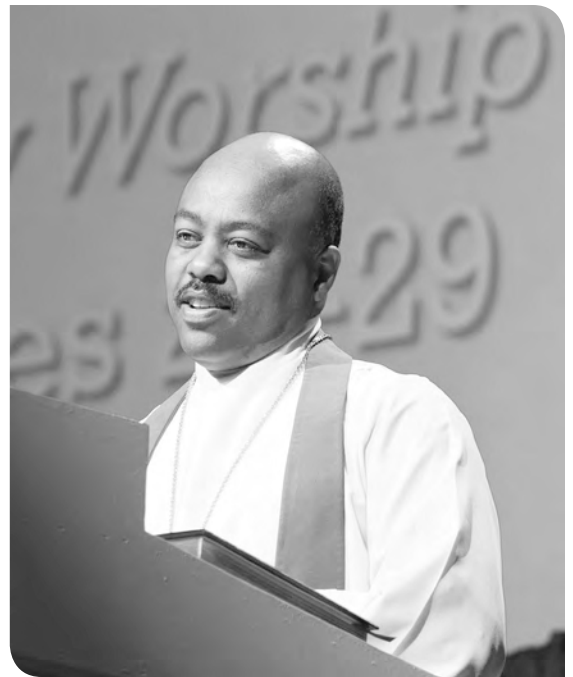
The witness in Acts begins with the “Jerusalem Pentecost” story in Acts 2. Then, in the section preceding the text today, Acts 8:4–24, we have the “Samaritan Pentecost.” Imagine! Even the Samaritans receive the gift of the Holy Spirit. God is moving on and out. Now we have as our text Spirit-led Philip as he moves into completely new territory by baptizing an Ethiopian eunuch. The Church is moving outward.

Pretext and Context

God’s call—Philip proclaims Christ in Samaria. “Samaria?” he would have asked. “Why would I go to Samaria?” The mission circle was extending from Jerusalem to the ends of the earth (Acts 8:4–24).

Text and Context

Second level: The Lord sent Philip to Gaza, and Philip encountered an Ethiopian eunuch. God said to Philip, “Find the stranger, who has a religious mask but is not part of the true family, an Ethiopian eunuch.” And Philip would have responded, “Lord, did You really mean it? This guy is black; he has a different look and accent. After all, he should not be here according to Deut. 23:1, where the Old



Testament text clearly says that eunuchs are forbidden to be part of the Jewish nation.”

The Sequence Is Very “Lutheran”

See how the story developed in the following steps:

Step 1: Someone asked the evangelist a religious question. In this case, it was a very good one about the major “Suffering Servant” poem of Isaiah. What does this mean? Do you understand what you are reading?

Step 2: The Gospel is proclaimed (v. 35). Literally in Greek: “Philip opened his mouth and beginning from this Old Testament text [which the Ethiopian does not understand] he gospels Jesus to him.” The Greek is *euēngelisato* (“Gospel” is used as a verb).

[Note: There is no verb in New Testament Greek for “preach.” English translations often use the verb “preach” when translating the two Greek verbs *euangelizō* and *kēryssō*. Both of these verbs are verbs made from nouns—“Gospel” and “message.” So when used as verbs, they are saying “He gospeled someone,” or “He messaged the person.” That is how it is here in verse 35. “Gospelizing Jesus to him.” Not just “telling him about Jesus,” but talking about Jesus in such a way that it comes out as Good News for this specific person.]

Step 3 (using v. 37): He responds with the “faith” verb, *pisteuō*, which means “I trust.” And the object of his trust is Christ, the Son of God. Dr. Martin Luther wrote: “I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to him; but the Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith” (Small Catechism, Third Article).

Step 4: He’s baptized. This is the result of the Divine Author, God the Holy Spirit. The Holy Spirit works through the Word and Sacraments.

Step 5: Back to Ethiopia, on his way rejoicing.

I wonder if Luke is making a pun on his use of the Greek word *hodos* in this text—namely, the “wilderness way” of verse 26. Often in Acts, as you know, “the way” is used as the label for being a Christian, following Christ as a disciple, reflecting Jesus’ words in John’s Gospel: “I am the way.” Here the eunuch is on a “wilderness way” from Jerusalem to Gaza. Even though the NRSV used the word “road” instead of “way” here, the Greek word is *hodos*, the same word when Luke speaks of “the way.” John also used this phrase several times: *Egō eimi hē Hodos*.

The Ethiopian Eunuch’s Problem Is a Natural-Man Problem

1. Coming home from worship, but still “in the wilderness.”
2. Even reading the Old Testament—yes, even the “Suffering Servant” (Gospel) text of Isaiah—but still missing the message.
3. Wandering in the wilderness for years. Not just on a wilderness way, but lost in the wilderness. [Note: “lost” is one of Luke’s favorite words for this deepest diagnosis. See Luke 15 with its three “lost” parables.] Peter alluded to this, saying we were lost like sheep without a shepherd.

The Solution (Healing the Problem)

[Needed is a Savior who rescues the lost.]

4. A messenger/evangelist proclaims Jesus as the Good News. Showing him how Jesus, the crucified/risen Messiah (promised in the Isaiah text), is a message both GOOD and NEWS for him in his own life.
5. He trusts that Jesus is “my Lord and my God” and is baptized. Thus, he is linked to Christ in water and the Word.
6. Back to daily life in Ethiopia. Same place to live and work, but different person in that “old” same place. “On his way rejoicing.”

What Does This Mean for Us?

1. The wilderness roads of America (wilderness roads where we Christians too often find ourselves). Missing our mission on the wilderness road.
2. Even with many religions in America, even Jesus-religion, even our own LCMS religious life, not seeing the “Suffering Servant” Jesus as both GOOD and NEWS for our own faith life. Remember this gentleman did not lack religiosity and works-righteousness. He traveled from Ethiopia all the way to Jerusalem. Natural eyes can’t understand the Word of God. We need the Master of the harvest, God the Holy Spirit, to illuminate His Word and connect us to Christ through the Word and Sacraments.
3. Missing the message is to be *lost* ourselves on the wilderness roads of America. We need to be “missioned” ourselves.
4. Hear it again for ourselves and tell our wilderness-lost neighbors: The crucified/risen Jesus came to “seek and to save the *lost*.” He is GOOD and NEWS for you. He is the Lamb who becomes our Shepherd.
5. Let us once more trust Christ ourselves and reappropriate our Baptism, which sends us out. We are baptized for this witness!
6. “On our way rejoicing” as missionaries in America. In the tradition of the Ethiopian Evangelical Church Mekane Yesus (EECMY), “everybody knows” if you are baptized, you are a missionary. We’re called to be Philips and Philippas into the wildernesses where we, too, live. Climb into strange chariots with strange people in them. Tell them why Jesus is both GOOD and NEWS for them in their wildernesses. Send them on their way rejoicing. And then step out of that chariot and climb into the next one coming down the wilderness road. Yes, strangers who do not look like us, who have different features and accents, those who are coming to our schools, our churches, our streets, our cities, and our lives ... they need the Good News! We are baptized for this moment, to preach Christ crucified alone!

Friends, you are forgiven for Jesus’ sake. Yes, we are truly blessed to have our Confessions, which always guide us to the true faith pointing to the Word. Here I cite a portion from the Augsburg Confession: “Our churches teach that people cannot be justified before God by their own strength, merits, or works. People are freely justified for Christ’s sake, through faith, when they believe that they are received into favor and that their sins are forgiven for Christ’s sake. By His death, Christ made satisfaction for our sins. God counts this faith for righteousness in His sight (Romans 3 and 4 [3:21–26; 4:5])” (AC IV, 1–3).

Convention Sermon

⑤ “Washed to Witness to a Weary World”

1 Peter 2:9 • Monday Midday

BY THE REV. GREGORY P. SELTZ, SPEAKER, *THE LUTHERAN HOUR*

65th Regular Convention of The Lutheran Church—Missouri Synod | July 22, 2013

But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people, so that you might declare the praises of Him who has called you out of darkness and into His marvelous light.

PRESIDENT HARRISON, VICE-PRESIDENTS of the LCMS, delegates, fellow brothers and sisters in Christ, grace, mercy, and peace to you in the power of the words of the One who has rescued and redeemed us all. Amen.

Would you agree with me?

We are living in weary times, my friends, are we not? And it's not just the Church that is weary in this world, but people in general are weary—weary from the grind of life, weary from the worries of today.

There is weariness throughout the country, even throughout the world.

Secular utopian dreams are being shattered.

Arrogant leaders still are speaking like confident sirens, luring us into dangerous spiritual waters.

George Orwell's *1984*—a dystopian novel, not utopian—was only a few decades off.

This is the weary world we live in. No, that's not right. This is the world in which we are *alive*! Our text says our lives don't ultimately depend on what's going on around us in this world; rather, our lives depend on who Jesus Christ is and what He has done for us through His cross and resurrection.

We are *alive* in this world. Our Baptism has poured out God's grace into our lives. We are washed clean to witness of Him to a weary world.

Peter says it straight: because of Jesus Christ, you are a chosen generation specifically *called*, *washed*, and *baptized* to declare the deeds of Him.

And that's the point, isn't it? We are that people for a reason, for a purpose.

We've been washed and refreshed for a purpose!—to declare Him, to witness of Him!



We get to “come up out of those grace-giving waters of Baptism! We get to live refreshed lives in this weary world ... for those God brings into our lives!

I just saw a music video of a song by Rascal Flatts called “Changed.”

I loved the image at the end of the song. There's a guy underwater, sinking fast, on his last breath. Suddenly, a strong arm reaches through the water, grabs him, pulls him up. As he emerges with water pouring off his body, he gasps for breath, gulping in. Suddenly, he's alive again. He can smell the flowers again. He can feel the sun on his face again. He can live again for others.

We Lutherans get that ... and there's even more. We know intimately what those waters mean in the power of God's name. *Refreshed, called, empowered to testify of Him!*

One of my joys as *The Lutheran Hour* speaker is traveling around the country, visiting our churches and people, teaching and talking about that baptismal grace.

What makes our message so special? What makes our witness so unique? It's not about us. It's about Christ and His Gospel. We proclaim a grace that comes all the way to where sinners are—through words, water, bread, and wine—so you can know for sure that Jesus is talking to *you*, is forgiving *you*, is blessing *you*!

We are alive in this world, up out of the waters of His baptizing us, to witness to a weary world.

I've been a pastor in Tampa, in New York City, in Los Angeles, and now wherever they send me. I'm not fooled by the bravado of the world. That bravado covers brokenness. It covers weariness. And we know what all that feels like.

So I'm challenging you to be ready to be that “washed witness” to a weary person, because life breaks people down. Sin breaks people down. Guilt breaks people down, and they don't need ... a pat religious answer ... or a political policy ... or even the best advice of other sinners.

What they need is the *washing*, the *refreshing* of a Savior who has lived, died, and risen again so that they might have His life now and forever!

That's what we have to share!

Your Baptism in Christ marks you as one of His redeemed ones—one up from the waters of grace to be sent, washed witnesses to others ... to *share* Him.

To testify of Jesus, who has claimed you as His own ...

Who gives you a love that is beyond description ...

Who gives you a life that can never die ...

A righteousness that can never be tarnished ...

A real peace, a real rest, in a chaotic world ...

A joy that is beyond mere happiness ...

A hope that endures and never disappoints ...

And yes, spiritual resources that can never be exhausted.

We are baptized, washed to witness to that! We are refreshed by God's grace to serve others so that they might know Him too.

To that witnessing end, may God bless us all.

Amen!

.....

Convention Sermon

⑥ “The Wait Staff Has Been Notified”

Acts 6:1–7 • Tuesday Morning

THE REV. BERNHARD SETER, PASTOR OF ZION ENGLISH LUTHERAN CHURCH, GRAFTON, N.D.,
AND CHAIRMAN OF THE LCMS BOARD FOR INTERNATIONAL MISSION
65th Regular Convention of The Lutheran Church—Missouri Synod | July 23, 2013

Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. And the twelve summoned the full number of the disciples and said, “It’s not right that we should give up preaching the word of God to serve tables. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word.” And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands on them.

And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith.

SO I WENT TO a restaurant, and they took me to my table. I wanted water, and they said, “Your server will be right with you.” I went to another restaurant, and they took me to a table. I asked for water, and they said, “The wait staff will be notified.”

I was ticked. I was upset. Are you so compartmentalized, unionized, task-oriented, set in your ways, or just plain lazy that I can’t even get a glass of water? Are you so set in your little silos or labor allocations that I can’t get water? Or is it the title thing?

You are the *maitre d’*—you have a title, and you can never condescend to bring me water because that would place you with the wait staff, with the servers and, well, with people like me. You have a title, and never let it be said that someone with a title will condescend to wait or serve on the likes of me.

And really, that is why I was upset. Because I believe that I should be waited on and served whenever I want to be waited on and served. I also believe the whole world should wait on and serve me. I believe I am the center of the universe, and it bothers me when someone won’t acknowledge how great I am. And you are the same. You believe that you’re the center of the universe too. It’s hard for folks like us to fear, love, and trust in God above all and love our neighbors as ourselves because we think of ourselves pretty highly.

So, you know how I felt when I read this text. How did you feel? The apostles act like uppity *maitre d’s*. We’ve got hungry widows? Inform the wait staff. Sorry, ladies, your servers will be right with you as soon as we find some.

I felt something like that when I read about One who spoke with authority. He had authority over demons and diseases. He healed the sick, raised the dead, made the blind see and the lame walk. He had a name: Jesus, Savior. He had a title—Christ, the Anointed One—and He was anointed to be my Prophet, Priest, and King. He

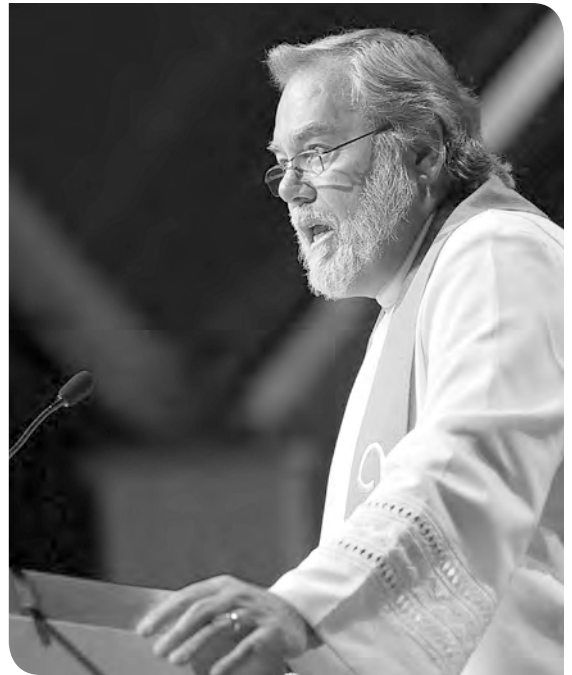
had compassion on the crowds because they were like sheep without a shepherd. And one day on a lonely hillside after He preached and the day was long and hot and the crowds were hungry, the same disciples who would one day appoint the seven to serve heard Him say, “You don’t have to send the crowds away. You feed them. You serve them. You wait on them. There may be no food to feed them, there may not be enough money in this entire crowd to buy enough food, but you serve them.” The wait staff has been notified.

He took some bread and fish and prayed and broke it, and from this simple gift all were blessed. Hungry people and confused, dumbfounded and, some would say, just plain dumb disciples were fed and served.

He preached, He equipped, and He blessed. And He waited on those disciples for three long years. He waited on them to get it. He waited on them to understand that the rulers of the Gentiles lord it over them, but it would not be like that with them. Instead, the greatest among them would be a servant, a waiter.

He waited on them for years to get it. To understand that the least of His brothers, even children, were greatest in the Kingdom. He waited on and served them. And even on the night when He was betrayed, He waited on them. He waited on them to understand what He was doing when He took a towel and washed their feet. He waited on them to get it when He served them His body and His blood, waiting on them to watch and pray.

He waited on them even while He was dying. He served them and us. He served His mother and gave her another son. He served a thief, inviting him into the life everlasting. He served His heavenly Father, a broken body and shed blood as an offering that would take away the sins of the whole world. He died. His life was an offering of service as He waited for all to be accomplished.



Even after the resurrection, He still served. He makes breakfast for them on the beach. When He is about to go back to heaven, He still serves. The Great Commission is about serving and waiting on others. Go and baptize and teach. That's serving. Baptizing them in the name of the Father, who gave them a Savior and who gives them all that they need for life. Clothing and shoes, meat and drink, household and all the things we need for life in this world and the world to come. In the name of the Son, who served them by dying on a cross to take sins away. In the name of the Spirit, who serves them by bringing them into the family of God. He calls, gathers, enlightens, and sanctifies them and offers them gifts. Jesus tells those disciples, "You don't have to send the world away; you feed them. And I will be with you like I was on that mountain to multiply blessings. You don't have to send the world away; you feed them."

He waits on us to come to our senses to get back to our right mind, just like the prodigal son came to his senses and ran back to the waiting father. He waits for us to come to our senses like Paul tells us to do. We should have the same mind in us as Christ Jesus, who being of the very nature of God did not think equality with God was something to be grasped or flashed in front of everybody's face, saying, "Don't you know who I am?" But He humbled Himself and became obedient even to death on a cross. He was the Suffering Servant.

God wants us to have the mind of One who said, "I came not to be served but to serve and give My life as a ransom for many. I came not to be waited on but to wait on, and I'm waiting on you. Waiting on you this moment to understand what your Baptism means, what you were baptized for, and it is service."

He is waiting on us to come to our senses and realize it is not about getting gifts, being served, and hoarding everything for ourselves. It is not about us thinking we are the center of the universe and wanting to be served, but it is realizing that the center of the universe served us poor, wretched, blind beggars and made us the center of His universe so that we can serve in His kingdom in everlasting righteousness, innocence, and blessedness.

Back at the beginning, I was wondering about those apostles. Did they think preaching and administering the Sacraments was better than waiting on tables? No. For it was all of a piece like Jesus' seamless robe. We need to be as smart as those soldiers under the cross and not divide this garment—we shouldn't gamble for it, either. We shouldn't gamble on getting it by our own reason or strength, but keep it together.

When our servants serve us in Baptism, they free us to live a merciful life. When our servants serve us absolution, they speak so that we can speak freely to our neighbors and be of service. When our servants serve us the Lord's Supper, we get Jesus wholly and entirely so that we can give ourselves wholly and entirely to our neighbors and serve them.

This is what we've been baptized for. We've been baptized for fellowship with the One who invites us to the banquet hall, and His banner over us is love. He's the maître d'. He is the server. He is the waiter who gives us the clothes we need to wear—His own righteousness—and He's the feast. In the water and Word, in the bread and wine, He serves us so that we can serve others.

In His name and for His sake. Amen.

Convention Sermon

7 “Baptized for Mercy!”

Titus 3:4–8 • Tuesday Midday

BY THE REV. ALEXEY STRELTSOV, RECTOR OF LUTHERAN THEOLOGICAL SEMINARY
IN THE SIBERIAN EVANGELICAL LUTHERAN CHURCH

65th Regular Convention of The Lutheran Church—Missouri Synod | July 23, 2013

But when the goodness and loving kindness of God our Savior appeared, He saved us, not because of works done by us in righteousness, but according to His own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom He poured out on us richly through Jesus Christ our Savior, so that being justified by His grace we might become heirs according to the hope of eternal life. The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people.

GRACE TO YOU and peace from God our Father and from our Lord Jesus Christ.

We Lutherans are fond of saying *from* what we are saved. And in his epistle to the bishop Titus, the apostle Paul names particular sins and sinful attitudes characterizing our depravity. This is the condition we find ourselves in as poor sinful beings. And the wages of sin is death (Rom. 6:23).

However, by the mercy of our Lord, we have been brought from death to life (John 5:24), from darkness to light (1 Peter 2:9). This was and is not of ourselves, lest anyone should boast (Eph. 2:9). “Works done by us in righteousness” are as useful for our salvation as a bankruptcy statement in a supermarket.

We are saved by mercy, which is not just a figure of speech. These are not merely abstract categories we are talking about. When we speak of Baptism, we speak of Christ. And when we speak of Christ extending mercy to us, we speak of Baptism. Our text contains a clear trinitarian and Christological confession: God our Savior *is* Jesus Christ our Savior. And so this “our Savior” showed us philanthropy. How? He was made man, and He took upon Himself what we deserved. And it was surely not a reward for the “works done by us in righteousness.” Rather, it was punishment for all of our foolishness, disobedience, being led astray, enslavement to passions and pleasures, malice, envy, and hatred. It all fell on Christ. And in return, what Christ won on the cross, that is, forgiveness of sins and life eternal, He freely administers to us in the “washing of regeneration.”

“Washing of regeneration”: this is translated in Russian Bibles as *banya*, that is, “sauna” of regeneration. (If you have never been to a Russian sauna, then come to Russia and try this unique experience for yourselves.) Plenty of water. Plenty of grace and mercy. God always gives us more than what we deserve or what we can even think of. No one approaching Baptism ever walks away unwashed.

This Baptism then manifests itself in our life, which becomes a life of baptismal confession, which is the way it should be. However, it is easier said than done, especially when hardships come. Then what once seemed certain and sure suddenly can no longer provide. How can I continue to behave like a baptized child of God contrary to what my senses tell me, contrary to what my human experience advises, contrary to what the fallen world around me wants to throw at me? “Curse God and die,” says my old Adamic mind to me. “Praise God and live through suffering and death,” my baptismal faith keeps telling me.

The beauty of the Christian life is that it is essentially a life lived for others; it is a life manifesting mercy. To be sure, our mercy is a consequence of Baptism. Having freely received mercy, we then show it to others. And in this way, our baptismal life becomes a true expression of gratitude to God for our salvation, and Baptism remains for us a continuously present reality.

Thus our mercy is only possible because of “His own mercy,” which is clearly manifested in Baptism.

We Lutherans are fond of saying *from* what we are saved. But every once in a while it is good and profitable to say *for* what we are saved—and not just say it, but also live it out. It is good because the apostle instructs us about it. We are saved so that we may “devote [ourselves] to good works. These things are excellent and profitable for people.”

In this way, being saved by baptismal mercy (expressed in the “washing of regeneration”) leads to our being baptized for mercy. As Christ lived His life for others, so our calling is likewise to be merciful to others and in this way stay firm in Baptism, which has forever united us with Jesus.

In the name of Jesus. Amen.





Convention Sermon

8 “Baptized for Life Together”

Acts 2:37–42 • Wednesday Morning

BY THE REV. DR. JAMES A. BANECK, PRESIDENT, LCMS NORTH DAKOTA DISTRICT
65th Regular Convention of The Lutheran Church—Missouri Synod | July 24, 2013



Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to Himself.” And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” So those who received his word were baptized, and there were added that day about three thousand souls.

And they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.

Dear Baptized in Christ. Today we are talking about “Baptized for Life Together.” What builds our “life together”? What is the DNA of our Lutheran *koinonia*? What defines “fellowship” among us in The Lutheran Church—Missouri Synod? Well, let’s put some things to the test and see if these things build true fellowship, true life together among us.

How about betraying, slandering, and hurting the reputation of one another through our blogs, e-mails, and Web sites? Does this build life together among us? How about despising preaching and God’s Word by criticizing your pastor or pressuring him to practice things like open Communion or allowing couples to live together outside of marriage? Is that our *koinonia* at work? How about demonstrating anger and insulting your brother when it comes to pitting missional over confessional, or confessional over missional? Does this foster our fellowship among us? How about mounting up a defense with sympathizers in your own philosophical camp when you want to prove yourself right rather than go to your brother, between him and you alone, for the sake of the truth and each other’s soul? Does this build life together in The Lutheran Church—Missouri Synod? Sin can never create or build life together among us.

Our text is Peter’s sermon on Pentecost. Earlier in Peter’s sermon, Peter says to the crowd, “Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God ... you crucified and killed by the hands of lawless men” (Acts 2:22–23). And the sins we commit, that I commit, that you commit every day, our wrongdoing, it shatters our life together, our iniquities crumble our *koinonia*, our own lawlessness destroys our fellowship. And all the while, we are putting to death the Christ, whom we have killed with our own rebellious lives.

Is this not what Isaiah speaks of when he says, “But He was wounded for our transgressions; He was crushed for our iniquities” (Is. 53:5)? Is this not what St. Paul speaks of when he says, “For our sake God made Jesus to be [our] sin who knew no sin” (2 Cor.

5:21)? This is not the killing of just another man. This is not the killing of some heroic human scapegoat: St. Peter said, “Let all the house of Israel therefore know for certain that *God has made HIM both Lord and Christ*, this Jesus whom you crucified” (Acts 2:36, emphasis added). And earlier, Peter says, “This Jesus God raised up ... being exalted at the right hand of God” (Acts 2:32–33). God has died in our place, and this same God rose from the dead. He is the sacrifice for sinners and the payment for all of our lawlessness and our lawless condition and deeds.

St. Luke then tells us, “Now when they heard this they were cut to the heart” (Acts 2:37). Dear brothers and sisters in Christ, are you cut to the heart today? Are *you* cut to the heart for your own sins? Are you cut to the heart when you acknowledge the tremendous sacrifice of God for *your* sin? The hearers of St. Peter were cut to the heart. They were accused and they were guilty and they were convicted. As we sit here this morning, and as we stand here this morning, we indeed are accused, guilty, and convicted—with the Pentecost crowd we should all be asking the same question, “What shall we do? What shall we do?”

And the preacher, St. Peter, answers, “*Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit*” (Acts 2:38, emphasis added). Indeed, we are here this day as repentant sinners. In joyous confession, we cry out, “Have mercy on me, O God, according to Your steadfast love; ... Create in me a clean heart, O God, and renew a right spirit within me” (Ps. 51:1, 10).

As we cry out our confession, we do indeed cry it out with great *joy*, because we know that no sooner do we even think our confession, even before the words pass our lips, this same Jesus who became our sin, who knew no sin, utters those most gracious words as He speaks them to you this day, “Your sins are forgiven.” And you are now the righteousness of God in Christ Jesus. In Christ, *you* this day are pure, and you are holy. You are clean and you are radiant,

absolved and spotless. His chastisement brought *you* peace, and by His stripes you are completely healed.

As we cry out our confession, it is our intent to do “good works, which are the fruits of repentance, which we are bound to follow” (AC XII 6). As John the Baptizer cried out, “Produce fruit in keeping with repentance” (Luke 3:8). As Jesus mercifully addressed the sinful woman—“Neither do I condemn you of your sin. Go and sin no more” (John 8:11). As St. Paul teaches, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; ... Those who belong to Christ Jesus have crucified the flesh with its passions and desires” (Gal. 5:22–24) and put on Christ with these very fruit of the Spirit.

Repent and be baptized every one of you in the name of Jesus Christ. What builds *our* life together as we come here today? What is the DNA of *our* Christian *koinonia*? What defines “fellowship” *among us* in The Lutheran Church—Missouri Synod?

St. Luke writes in Acts, “So those who received his Word were baptized” (Acts 2:41). Those who received God’s *Word*, His *Logos* in the Greek ... *Logos*, “the Word [*Logos*] made flesh who comes to dwell among us and in us, God ... full of grace and truth” (John 1:14). To hear and believe the *Word*, the *Logos*, is to hear and believe Christ Himself. To be baptized in *water* and the *Word* is to be baptized in Christ Himself—to be released from hell and sin and eternal death.

Jesus Christ, God in the flesh, the *Logos*, He builds our life together—us with the Father and us with one another. Jesus Christ is our very DNA. He permeates in and through us even as we eat His body and drink His blood; His flesh surges through us, and He serves the world and one another through us. Jesus Christ defines our fellowship with the Father through His horrid cross and His triumphant resurrection. And the Son who is forsaken at the cross, His same Father now receives our spirit unto eternal life.

Dear brothers and sisters in Christ, it is this same Jesus Christ who is our DNA, who is our *koinonia*, who is our life together. It is this same Jesus Christ who defines our fellowship with one another, as together we are The Lutheran Church—Missouri Synod, the Holy Christian Church, the communion of saints, the Bride of Christ, the heirs of eternal life.

Oh, how beautiful is our *koinonia*. Oh, how beautiful is our *life together as Christ lives and moves and breathes with and among us*. In our *life together*, we now explain everything in the kindest way. With Christ living in and through us, we now put the best construction on everything, we are loyal to Christ, and we are loyal to one another. This is what Baptism does to us. In our *koinonia*, we gladly hear God’s Word from the preached voice of our pastor as He speaks God’s Word into our ear and the Holy Spirit thus creates faith in us. This is what Baptism does to us. In our fellowship, we are all confessional. In our fellowship, we are all missional. In our fellowship, we are all Lutheran. We are the baptized in Christ. This is who we are!

Our DNA is this: mounting up *together* a defense, not against one another, but against Satan and all evil and all darkness and all ungodly principalities and all sin, even as Jesus Christ is our sure defense; this is our Baptism in the risen Christ Jesus.

“And they devoted themselves to the apostles’ teaching and the fellowship [*koinonia*], to the breaking of bread and the prayers” (Acts 2:42). I kind of like the way St. Paul says it to the Galatians actually: “I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me” (Gal. 2:20). That’s us! That’s you! That’s me! We are “Baptized for This Moment” (and the moments to come as we move forward in the days and weeks and years and the generations ahead). We are baptized for *koinonia*. We are baptized for life together. Amen.

Convention Sermon

⑨ Commemoration of the Faithful Departed

Ezekiel 37:1–14 • Wednesday Midday

BY THE REV. DR. LEE HAGAN, PASTOR OF ST. PAUL LUTHERAN CHURCH, CONCORDIA, MO.,
AND FIRST VICE-PRESIDENT OF THE LCMS MISSOURI DISTRICT+

65th Regular Convention of The Lutheran Church—Missouri Synod | July 24, 2013

The hand of the LORD was upon me, and he brought me out in the Spirit of the LORD and set me down in the middle of the valley; it was full of bones. And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry. And he said to me, “Son of man, can these bones live?” And I answered, “O Lord God, you know.” Then he said to me, “Prophecy over these bones, and say to them, O dry bones, hear the word of the LORD. Thus says the Lord God to these bones: Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the LORD.”

So I prophesied as I was commanded. And as I prophesied, there was a sound, and behold, a rattling, and the bones came together, bone to its bone. And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But there was no breath in them. Then he said to me, “Prophecy to the breath; prophesy, son of man, and say to the breath, Thus says the Lord God: Come from the four winds, O breath, and breathe on these slain, that they may live.” So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.

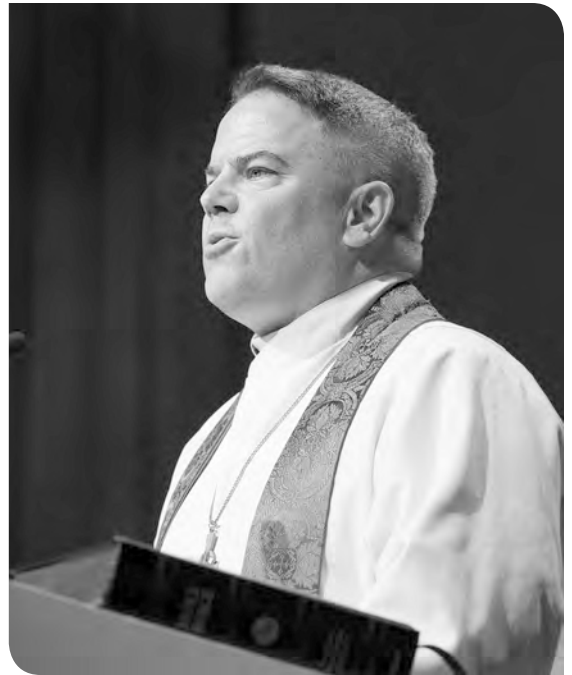
Then he said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are indeed cut off.’ Therefore prophesy, and say to them, Thus says the Lord God: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. And you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the LORD; I have spoken, and I will do it, declares the LORD.”

WHILE WE GO about our work here, less than a mile away there is another group gathered in St. Louis—a group of coroners and medical examiners. Talk about irony—the death squad and the God squad together at loose on the streets of St. Louis. What a stark contrast! While they talk about death, we are talking about life in Christ. While they discuss the process of dying, we proclaim the means by which we live. Maybe we should have invited them down for this memorial service because even when we talk about death, we cannot help but to speak about the life we have in Christ. We hear God’s promise to dry bones: “You shall live.”

The scene of Ezekiel standing among the many dry bones is quite unique in the Scriptures. While we have seen everyone from the

prophet Elijah to St. Paul raise the dead and, most certainly, our Lord, the valley of dry bones is unique because it is a corporate resurrection. Just as God breathed into Adam the breath of life at his creation, what we see in this resurrection prophecy is the Spirit of God coming upon those who are dead, making dry bones live. This is the Spirit who gives life through the water and the Word at the font, and this is also the Spirit who will bring life to those who are dead at the resurrection on the Last Day. This is God’s faithful promise to the Church Militant waiting as we wait to join the Church Triumphant: “You shall live.”

If you haven’t counted, there are 457 pages in the *Convention Workbook*, another 99 pages of biographical information on the nominees, and now some 456 pages in the various editions of



Today's Business. In total, there are more than a thousand pages of reading for you to digest, not including all of the other information you may have received. But perhaps the most overlooked item was found on pages 38–40 in your workbook: the list of the faithful departed—pastors and teachers, professors and principals, and other servants of Christ—whom the Lord has called unto Himself in the last three years. These are our friends and colleagues, perhaps even family members. This list of names and this brief remembrance serve as a reminder of the important work that goes on outside of this convention hall and takes place at the pulpit, font, and rail, in the classrooms and youth rooms of our congregations, at the bedsides and even at the gravesides. For the families of these loved ones, their hope is not in resolutions and reports, but the certainty that the dead in Christ will rise, that dry bones will once again have life.

Over the days of this convention, essayists have unpacked the theme of “Baptized for This Moment” with myriad different applications. But “Baptized for This Moment” also means “Baptized for the Moment” yet to come, of the resurrection on the Last Day, that great and glorious day! The message that we proclaim and the hope that we have is that the Spirit, who called us to faith in the

baptismal waters, will bring us life again when Christ returns in glory. God’s Word to Ezekiel, indeed His Word to those who die in faith, is the clear promise: “You shall live.”

Our hope of the resurrection is found in the Christ who was slain in our place. This is the One who raised Jairus’s daughter, the widow at Nain’s son, and Lazarus, but who also was numbered among the dead. The means by which we become the restored New Israel is the Lamb who was slain. Christ perished in our place and rose again to be the firstborn of the dead and the source of life to all who will believe and will rise again.

In the midst of all our work, it is good to take time to remember the faithfulness to God shown to those who have died in the faith and whose ranks we will one day join as we wait for the fulfillment of God’s Word, “You shall live.” There are dozens of questions to be considered by this convention, but for a few moments, we consider that all-important question, “Can these bones live?” And God’s resounding answer is “Yes! These bones shall live, and you shall live also!”

Convention Sermon

⑩ “The Final Command and Promise of Jesus”

Matthew 28:16–20 • Thursday Morning

BY THE REV. DR. CHARLES A. GIESCHEN, PROFESSOR OF EXEGETICAL THEOLOGY
AND ACADEMIC DEAN AT CONCORDIA THEOLOGICAL SEMINARY, FORT WAYNE

65th Regular Convention of The Lutheran Church—Missouri Synod | July 25, 2013

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw Him they worshiped Him, but some doubted. And Jesus came and said to them, “All authority in heaven and on earth has been given to Me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

GRACE TO YOU and peace from God our Father and from our Lord Jesus Christ.

Our reading from the end of the Gospel of Matthew sets before you the command of our Lord Jesus instituting the Sacrament of Holy Baptism. If you want to debate this command, please take your small queuing device and press 1 for pro or 2 for con. Please queue now.

Brothers and sisters, thankfully we are not here this morning to debate this command and the Gospel proclaimed here or to vote on whether or not the Church should be baptizing and teaching. We are here to receive and respond to this powerful word of Jesus once again, to be challenged and comforted by it, so that when we go from this assembly in a few hours, the Holy Spirit may use us in making new disciples by baptizing, baptizing, baptizing and teaching, teaching, teaching all the things Jesus commanded.

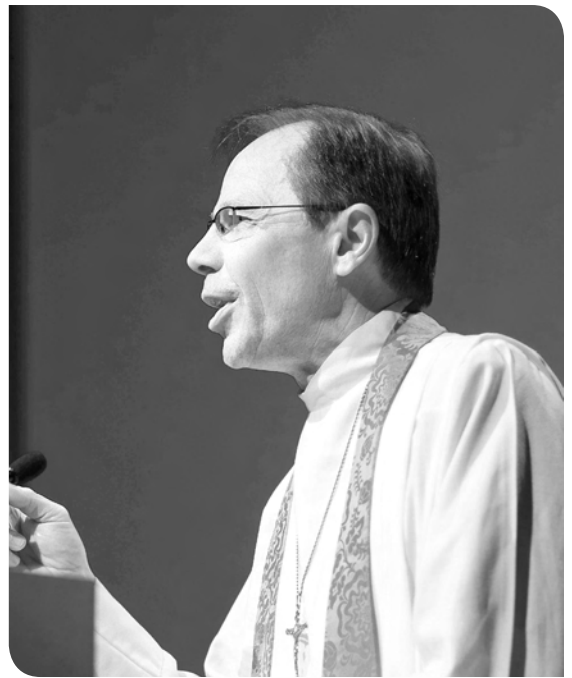
We usually give considerable weight to a person’s final words on earth. I have vivid memories of conversations with my father in the ICU of Holy Cross Hospital in Merrill, Wis., shortly before he died in 2002. He did not talk about the weather or the Green Bay Packers. He spoke of Jesus, heaven, faith, and family. When departure is near, loved ones often speak what is of central importance.

Among Jesus’ final weighty words on earth are the familiar words of our text: “**Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.**” Jesus gives us this command with refreshing clarity. We need not have any doubts about the universal scope of His mission. We are to make disciples of every age and every color because every person is born a poor, miserable sinner in need of salvation. Or about the centrality of Baptism and teaching in making disciples. This is biblical, Lutheran missiology. Or about the specific words that we are to use in baptizing. We baptize with water in the name of the Father and of the Son and of the Holy Spirit because by this

trinitarian formula the name of the one and only true God is invoked so that He is present giving forgiveness, life, and salvation to the baptized. This is the teaching of Jesus about our mission. This is the teaching of the Scriptures. This is the teaching of the ecumenical creeds and the rest of our Confessions. And this is the teaching of our beloved Lutheran Church—Missouri Synod: make disciples of all by baptizing and teaching. Jesus said it. The Holy Spirit guided it to be recorded, and we believe it. Period. No debate.

The foundation of this climactic command is the great Gospel pronouncement that precedes it: “**All authority in heaven and on earth has been given to Me.**” Things never go as smoothly on earth as they do in heaven; the reign of God is clear there but not here. The lives of human beings, even our own, often reflect the rebellious ways of the evil angels cast out of heaven more than the ways of the good angels who serve there. That is why Jesus taught us to pray, “Thy will be done on earth as it is in heaven.” In Jesus, however, the perfect reign of God was brought to earth. In Jesus, the authority of Satan, sin, and death were conquered. In Jesus, God’s will was finally done on earth as it is in heaven. Jesus is Immanuel, God with us, to win salvation for us. The pattern of our sinful disobedience was overcome with the perfect obedience of Jesus, whose Baptism started Him on the path of bearing our sin and paying for all of it at the cross. Sin, Satan, and death have no authority over Jesus. He is risen and lives! It is this divine authority that He gave to me on July 20, 1958, when I was baptized, that He has given to you in your Baptism, and that He wants to give to people of all nations. When you are joined to Jesus in Baptism, you do not receive just a bit of His authority, a bit of His righteousness, a bit of His forgiveness, and a bit of His life. You receive it all!

All of this should lead us to have a passionate concern for those who are not baptized or who have rejected their Baptism. How many of you remember the days when the first trip that Lutheran parents would take out of the house after coming home from the



hospital with their newborn child was to the church to have that baby baptized? How many of you have pious grandparents in your congregations who prod their children to get their grandchildren baptized? How many of you pastors have taken your own child in your arms to the baptismal font and been overwhelmed by God’s love in that moment? The unbaptized are all around us wherever we live. This text calls each of us to have this kind of parental passionate concern for the unbaptized because our heavenly Father loves them all, and all of heaven erupts with joy over each one who repents.

Jesus did not finish His earthly ministry and then say, “Well, I’ve done my part. The rest is up to you guys.” No, He promised, **“And behold, I am with you always, to the end of the age.”** Jesus certainly continues to be present with us in the Lord’s Supper, but His real presence goes beyond this Sacrament. When the divine name of the Holy Trinity was invoked upon you as the water was poured,

the Spirit was given who joined you to the Son, and when you were joined to the Son, you were also given access to the Father. When His name is put on you in Baptism, the one true God is with you for the long haul, a presence nurtured by His Word and at His Table. You are in Christ and part of His Body, and He is in you. You are temples in whom Christ dwells even as the preincarnate Lord dwelt in the tabernacle and temple of Israel. He was present with you the *moment* you were baptized and continues to be with you every *moment* of your life, empowering your witness to all nations and bringing of others to the font for His gifts, until that *moment* when in resurrected glory, we all behold the face of the God who put His name on us.

In the name of the Father and of the Son and of the Holy Spirit. Amen.

.....

Convention Essay

① Baptized as Moment of Salvation

BY THE REV. WILLIAM CWIRLA, PASTOR OF HOLY TRINITY LUTHERAN CHURCH IN HACIENDA HEIGHTS, CA.

65th Regular Convention of The Lutheran Church—Missouri Synod | July 21, 2013

In the name of the Father and of the Son and of the Holy Spirit.

Baptism as Moment of Salvation

BAPTISM IS A MOMENT, a one-time-embracing-all-times moment when the triune God reaches down from heaven to touch you in your here and now. It is salvation's "now" and "for you" applied to you in your time and place. What the Father has purposed in His beloved Son from before the foundations of the world, what the Son has accomplished and won for all on the cross, is here and now delivered and applied to you through water and Spirit in the name. Here the infinite holy touches the finite unholy, eternity breaks into the confines of time, the finite embraces the infinite, and all that God has done to save the world in Christ comes crashing and splashing down upon you in the washing of rebirth and renewal by the Holy Spirit in this baptismal moment. And what a moment it is!

Some baptismal moments are more memorable than others. I remember little Jacob (not his actual name) who was about three years old when he was baptized at the Easter Vigil. His family was joining the congregation, and Jacob, the youngest in the family, had not been baptized. On Saturday afternoon, we took Jacob through a dress rehearsal of sorts. A "dry run." We went through the baptismal rite—the sign of the cross, the our Father, the baptismal interrogations. He made the great confession beautifully and on his own. He stood tall on his step stool and held his head over our tiny baptismal font, which has barely enough water to cook a hardboiled egg, a veritable study in Lutheran liturgical minimalism. The dry-run dress rehearsal went splashingly well, metaphorically speaking. Little Jacob was ready.

Evening came. The vigil began outside in the darkness. The paschal candle was lit. We processed into the dark church behind the small, solitary light. "The Light of Christ. Thanks be to God." The hauntingly beautiful Exultet was chanted. Then came the long preface prayer with its ancient liturgical roots. Then came the readings: creation, flood, Abraham and Isaac, the exodus through the sea, Jonah, Ezekiel's valley of dry bones, the three men in the fiery furnace. Death and life. Creation and new creation. Water and Spirit.

It was time for the Baptisms. The church was swathed in semi-darkness, not quite like the afternoon dress rehearsal. And there were people. Lots of faces in the semi-darkness. Little Jacob and his family came forward. He was looking a bit apprehensive and distracted. There was a tense whispered exchange as could only happen between a mother and her son. Mom had the look of the Law on her face. Baptism is a drowning of the sinner, and Mom couldn't wait to drown the little guy. She looked as though she might take matters into her own hands. We came to the baptismal interrogation. Little Jacob was clearly on the verge of a profound existential crisis.

Do you renounce the devil? And out of little Jacob came this mighty cry: "No!"

Do you renounce all of his works? "No!"

And all of his ways? "No!"

Do you wish to be baptized? "No!"

At this point, I'm starting to wonder if we should have used the alternative Luther rite with the little exorcism at the beginning. His mother came up from behind and grabbed him in a move that would be the envy of any mixed martial arts expert, and she hauled little Jacob literally kicking and screaming to the font where he was baptized in the name of the Father and of the Son and of the Holy Spirit. Amen. The congregation looked on in stunned silence over what had just transpired. I said to them, "The old Adam always goes kicking and screaming." What a baptismal moment that was! We've never forgotten it.

How will it go for little Jacob or for any of the baptized? We really have no idea. The devil, the world, and his own sinful flesh are set against him now. Will he join the many who never make it past confirmation? Will he be numbered among the 20 percent in our society who now claim "none" as their religious preference? Will he move to Bakersfield, end up on drugs, join a street gang, become a teacher or pastor, discover a cure for cancer? We have no idea. But we do know this: He is baptized. God has had His say.

Baptism is a forensic act of the Word. God speaks, and so it is. Be light. Be sea and dry land. Be fruitful and multiply. Be forgiven, justified, sanctified, glorified. It is so because the mouth of the Lord has spoken it. The Word of Baptism declares us to be dead to sin and alive to God in Christ. The Divine Coroner has signed your death certificate. Your birth certificate has already been registered



in the heavenly city. Your life is now hidden in Christ. You no longer live, but Christ now lives in you, albeit in a body of death predisposed to sin, and the life you live here and now you live by faith in the Son of God who loved you and gave Himself up for you.

Dying and rising is the baptismal way of life. You can't rehab a sinner. You can only kill him and raise him a saint. Death and resurrection is God's *modus operandi*. The life of repentance is a continual recognizing, rethinking, renewing of your mind in Christ, learning to see things God's way instead of your own through contrition and faith. It is learning to trust the Word in your ears rather than what you perceive with your eyes, your reason, your senses, and your pious religious sentiments. It is being transformed not by the renovation and rehabilitation of the sinful flesh, but by the renewing of your minds in Christ Jesus.

Repentance. *Metanoia*—a change of mind, a new way of thinking, a new way of seeing yourself. Rising every morning to make the sign of the holy cross and to say, "In the name of the Father and of the Son and of the Holy Spirit," and going to sleep at the close of the day under the same sign and name. You are dead to sin; you are alive to God in Christ.

Baptism as Priestly Moment

Baptism is a priestly moment. One is born a priest. To the newly baptized, the apostle Peter writes, "But you are a chosen race, a royal priesthood, a holy nation, a people for His own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy" (1 Peter 2:9–10).

We tend to get "religious" when we hear the word "priest." We think priests are guys who do religious things. We hear "priest," and we think "pastor." And some priests are pastors. That's true. Some are plumbers, electricians, and accountants too. Priests offer sacrifices. In the Old Testament, the sacrifices were bloody and burnt.

In the New Testament, they are unbloody and living. "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Rom. 12:1). The once-for-all-people-and-all-time atoning sacrifice has been made on the cross by the High Priest. Now His priests offer their bodies in service as living sacrifices, holy and acceptable in His sacrifice. So, what do these living sacrifices look like? What does it mean to offer up your bodies as a living sacrifice?

It means this: *martyria* (witness), *diakonia* (service), *koinonia* (life together).

Martyria. Baptized priests bear witness. They speak to their neighbor about God, declaring the praises of Him who called them out of darkness into His marvelous light. They are martyrs engaging in *martyria* often to their own martyrdom. It happens somewhere in this world every day. Don't think it can't happen here in our time and place. As soon as the world catches wind of the Christ in your *martyria*, it will want to crucify you too. "The world will hate you because of Me," Jesus warned His disciples. They don't give out Nobel Prizes for proclaiming the Gospel. Only crosses.

If you want to get a bead on *martyria*, watch John the Baptist in action. When they asked him who he was, John refused even to

answer. Are you the Christ? No. Are you Elijah? No. Are you the Prophet? No. Then who are you, John? Tell us. We want to hear your personal testimony, John. John says, "I'm a voice calling in the wilderness. That's all you need to know. Get ready for the Lord!" A voice in the wilderness. A voice. Nothing more, nothing less. If they forget your name, who cares, so long as they call on the name of Jesus. He must increase, we must decrease. Even if they serve your head up on a silver platter, so what! Behold the Lamb!

Priests tell a sharp, two-edged truth. They speak the hard penultimate truth of the Law that condemns sin, kills the sinner, shuts every self-justifying mouth before God, and consigns every man, woman, and child to disobedience. They tell the comforting, ultimate truth of the Gospel of Jesus Christ, who became our sin so that in Him, baptized into His death and life, we might become the righteousness of God, covered not with our righteousness but with His perfect righteousness. This is the truth, the whole truth, the only truth, that quiets the accusing/excusing conscience before God. Priests speak the truth in love. Love is the context of our *martyria*; truth is its content. We speak neither a truthless love nor a loveless truth.

Priests are servants of God for their neighbor. They do *diakonia* in the name of God, doing the goodness and mercy of God for those around them.

There was a man who fell among thieves on the road from Jerusalem to Jericho. As he lay there in the ditch, bleeding and dying, three men had opportunity to be neighbor, to be *priest*, to the man who fell among the thieves. Ironically, the priest and his deacon, the Levite, declined the call to be priest to this man. They likely had things to do when they got back home. And they had a law. Touch a corpse and you were unclean, which meant a lengthy furlough and a costly sacrifice. Try to explain that to the home congregation. They do the safe, expedient, prudent thing. They walk safely on the other side of the road, averting their eyes, and let someone else deal with the man who fell among thieves.

Then along comes a Samaritan, whom no pious Jew would give the time of day or a cup of water, much less bend down in the ditch to serve. He is a free man. He is dead to the world. He doesn't have a care in this world. He's not debating "Who is my neighbor?" or "What must I do to inherit eternal life?" or "What would Jesus do?" He simply sees a man in need and stops on the road and gets down in the ditch to help him. He pours oil and wine into his wounds, puts him on his donkey, takes him to the local inn, spends the night caring for him, plunks down a couple of days' wages at the front desk, and leaves his Visa card and signature in case there are more expenses. No "Good Samaritan" laws could ever produce this kind of goodness and mercy. This is a mercy born of freedom.

Who then is neighbor, *who is priest*, to the man who fell among thieves? Why, the Samaritan, of course. The one who is dead to this world. The only one who is free to do the goodness and mercy of God. The Law says, "Love God and love your neighbor," but it cannot produce love of neighbor nor love of God. In fact, you will resent your neighbor for being in the ditch and hate God for making laws that obligate you to help him.

In his 1520 writing on the liberty of the Christian, Luther wrote this marvelous insight: "A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all,

subject to all.” Before God, the baptized priest is free. He lives in Christ by faith. Before his neighbor, he is bound by holy orders to do God’s goodness and mercy. He lives in his neighbor by love. He is as Christ to the man in the ditch, and the man in the ditch, who bears a striking resemblance to the One who was beaten and bloodied and crucified among the thieves, is Christ *incognito* for him to serve. “For as often as you have done it to the least of these, My brother, you have done it unto Me,” says the Lord. And you do it as free men and women in Christ, for “there is therefore now no condemnation for those who are in Christ Jesus” (Rom. 8:1).

Priests are never alone. There is no such thing as a solitary priest. Priests have a “hood,” a priesthood, a community of *koinonia*, a common life together. *Koinonia* means to have something in common that binds you together. No one lives to himself alone; no one dies to himself alone. If we live, we live to the Lord; if we die, we die to the Lord. But with the Lord, we are never alone. Jesus taught us to pray “our Father” not “my Father.” There is no notion whatsoever in the New Testament of the isolated, individual believer, the rugged individualist, the priest who pulls himself up by his own sandal straps. The Church is always a corporate thing—a people, a body, a nation, a temple. Even the “Bride of Christ” image is a corporate one, which means all you men can relax. You’re not individually brides of Christ. Nor are the women, for that matter. The Church corporately is the Body and Bride of Christ. As Christians, we are members of Christ’s body, stones of a temple, citizens of a kingdom, a chosen people, a holy nation, a royal priesthood. A *koinonia* of saints.

The apostle Paul describes our common life together in the Book of Romans. It is a body of diverse members all working together in harmony, each doing his or her vocation as he or she is gifted by God.

For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness. (Rom. 12:3–8)

This communion of saints loves and honors each other; it strives together in hope and prayer.

Let love be genuine [ἀνυπόκριτος: unhypocritical, not hiding behind a mask]. Abhor what is evil; hold fast to what is good. Love one another with brotherly affection. Outdo one another in showing honor. Do not be slothful in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints and seek to show hospitality. (Rom. 12:9–13)

There is nothing quite like this community anywhere else on the earth. It blesses not only the friend but the enemy. It rejoices and

weeps together. It bends down in Christlike humility to serve the least, the lost, the lowly, the despised of this world.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all. (Rom. 12:14–18)

This kind of *koinonia* sounds like a tall order to fill, until we recognize that this is by faith and not by works, a gift of grace from the Father through the Son by the Spirit who baptizes and words and bodies and bloodies us together into a communion of saints. God makes *koinonia*; we live in the *koinonia* God makes.

This is not some idyllic fairy tale utopia where all the men are strong, the women are good looking, the children are above average, and everyone brings just the right hot dish to the potluck. It wasn’t rainbows and unicorns in the first century, and it isn’t in our day. The New Testament tells of palpable tensions between Hebraic and Hellenistic Jew, between Jew and Gentile convert, between Paul and Barnabas, Paul and James, Paul and Peter, Peter and John, the Philippian women Euodia and Syntyche. But the power of the cross of Jesus works in, with, and under our weakness, division, error, faithlessness and even our stubborn stupidity. One of the ongoing wonders if not miracles of history is that the Church has survived nearly 2,000 years of what can only be described as gross mismanagement on our part.

The priesthood of Christ must daily pray with and for one another, “Forgive us our trespasses as we forgive those who trespass against us.” To live together in *koinonia* is to have Christ stand between us. We poor, miserable sinners dare not deal directly with one another or we will be at each other’s throats and destroy one another. Christ must be mediator not only between God and man, but between us. The church is to be a “mouthhouse of forgiveness” as Luther once said, where 200-proof forgiveness is poured out generously not just once, or three times, or seven times, but seventy times seven for the very same thing. And when that inner bookkeeper starts to lose count, then you get a glimpse of what living grace-fully means: Forgiving one another as you yourself have been forgiven, putting up with one another as God in Christ puts up with you.

Baptism as Paradoxical Moment

The baptismal moment is a moment of paradox. A sinner is declared dead to sin; a saint is declared alive to God. God speaks and so it is, and yet we wait for something to happen. Now and not yet. Little Jacob goes kicking and screaming to his Baptism, and he continues kicking and screaming long after the baptismal water dries. Did something go wrong, we wonder? Didn’t his Baptism take? Do we need to do it all over again?

Welcome to the mystery of being *simul justus et peccator*, sinful and righteous at one and the same time. When you are speaking to a baptized believer, a Christian, you are speaking to two completely different people at one and the same time. One is a total, dyed in the wool, 100 percent sinner born of the flesh of Adam. The other is a completely righteous and holy saint, born from above by water and Spirit, a child of God. Of the sinner, we can have doubt—we

see that with our own eyes. We hear it with our ears. Of the saint? Well, that's another matter. We'll have to take God at His Word on that, which is precisely the point.

An oft-overlooked aspect of this business of being *simul* is that sinner and saint are not side by side, or one becoming another, but one hidden inside the other. As Luther put it, "Christians are divided into two parts—an inner, which is faith, and an outer, which is the flesh." A new "inner man" hidden in, with, and under the old "outer man." You no longer live, but Christ lives in you. And the Christ who lives in you is Christ wearing an Adam suit that doesn't quite fit and whose sinful reflexes aren't up to the business of holiness. Outwardly, we are wasting away, sinful, dying. Inwardly, we are being renewed day by day. Inwardly, we have the mind, the will, and the Spirit of Christ. God is actively at work in us both to will and to do according to His good pleasure. But this new man in Christ is buried in, with, and under an outwardly uncooperative body of death. The Spirit of Christ is willing; the flesh of Adam is weak. Dead even.

It's holy software running on hopelessly obsolete, sin-corrupted hardware.

Or as we used to say in the early days of the Macintosh: Most Systems Crash, If Not, The Operating System Hangs.

"For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing" (Rom. 7:18–19). What a mess! "Oh wretched man that I am!" Priestly work of *simul* priests isn't pretty or glorious. Our *simul* sacrifices have good and evil inextricably bound together. Our most compassionate works of mercy, our most compelling words of witness, our most selfless acts of fellowship are all hopelessly marred with the greasy fingerprints of old Adam. We may hold none of these things before God. We may boast in none of them. They cannot justify us. At the close of the day and at the end of our days, we can only pray, "We are unworthy servants. We have only done what was our duty. Lord, have mercy upon us."

This is where the Law kicks in even for the baptized believer. The outer man, the old Adam, must be curbed, mirrored and instructed quite literally to his death. Though he was declared legally dead in the baptismal moment, he isn't actually dead yet. He may be drowned in Baptism, but he's a remarkably good swimmer who must be drowned and die *daily*.

The sixth article of the Formula of Concord teaches: "For the old Adam, like an unmanageable and recalcitrant ass, is still a part of baptized believers and must be coerced into the obedience of Christ not only with the instruction of the law, but frequently also with the club of punishments and miseries, until the flesh of sin is put off entirely and man is completely renewed in the resurrection" (Solid Declaration VI 24). Notice that it says "in the resurrection" and not one day sooner.

This is why we have a table of duties in the Catechism reminding us of our vocational duties and responsibilities as Christians under the Fourth Commandment. This is why we teach the Ten Commandments not only as mirror of sin and a curb for sinners but also as rule and guide. This is why we have authority structures and oversight in home and society and church. This is why we have constitutions and bylaws and legislatures and judicial benches. This is why a group of baptized believers has to have Robert's Rules of Order when they hold a meeting. The old recalcitrant ass needs to be curbed, coerced, cajoled, and kicked to go along with the Christ program. Were we nothing but saints in Christ, we wouldn't need Robert's Rules of Order; we would always be in order. But then we wouldn't need to be sitting here, either. And nothing brings out the old recalcitrant ass quite like a live microphone on a convention floor. Trust me. I know. I've been there.

Baptized for This Moment

The baptismal moment embraces each and every moment of your life, including yes, even this moment. You did not surrender your priestly robes when you acquired your delegate credentials. As difficult and even ironic as it may seem, you are baptized for this moment too.

You have come here to debate and decide things that affect our life together as congregations united around a common confession. You are here to bear witness to the truth who is Jesus Christ, to speak the truth in love to one another and to the world that watches and listens. You are here to do the goodness and mercies of God for those around you and whomever God places in your path. Your simply being here is an act of mercy on behalf of those who don't have to be here. Your time, your energy, your attention in this moment is your "living sacrifice," which is holy and acceptable in the one all-atoning sacrifice of Jesus Christ.

It's terribly easy to forget who you are in the heat of the moment, when passions run strong and tempers flare and we unintentionally, or at times intentionally, step on one another's toes. The temptation is to justify ourselves in our righteous indignation. That's when you need to stop and remind yourself of that baptismal moment when God laid His claim on you in the water. That's when you need to trace the sign of the holy cross and say to yourself, "I am baptized into Christ."

We need to sing it too:

God's own child, I gladly say it:

I am baptized into Christ!

He, because I could not pay it,

Gave my full redemption price.

Do I need earth's treasures many?

I have one worth more than any

That brought me salvation free

Lasting to eternity!

(LSB 594:1)

Convention Essay

② Baptized for Witness!

Acts 2:38

BY THE REV. AMOS BOLAY, BISHOP OF THE EVANGELICAL LUTHERAN CHURCH OF LIBERIA

65th Regular Convention of The Lutheran Church—Missouri Synod | July 22, 2013

To the President of The Lutheran Church—Missouri Synod, the Rev. Dr. Matthew C. Harrison; the honorable Vice-President; other high officials of the Synod; district presidents; heads and officers of other agencies within the Synod; foreign guests to this convention; officials of government here present; and brothers and sisters in Christ Jesus, our Lord and Savior.

The peace of the Lord be with you all!

In the name of God the Father and of the Son and of the Holy Spirit.

Before my presentation, I first would like to bring you greetings from your brothers and sisters in Christ of the Evangelical Lutheran Church of Liberia. I would like to introduce to this convention my God-given parents, Joe and Joanie Harwell of Christ Memorial. Joe and Joanie live right here in St. Louis, and their home is known by some at Concordia Seminary as the “International Home of the Harwells.” Their love and support for international students from Africa, India, and other countries is an introduction to my very message. Joe and Joanie are a true manifestation of their Baptism and a witness to God the Father, God the Son, and God the Holy Spirit.

PLEASE PERMIT ME to speak to you on the theme “Baptized for Witness!” Acts 2:38 reads: “And Peter said to them, ‘Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.’” This is pure Gospel demonstrating God’s desire to save all of humankind purely out of His fatherly and divine love for us. “He saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit” (Titus 3:5). Your Baptism is God’s way of graciously enlisting you into His dear kingdom for the service of witnessing to the lordship of His dear Son, Jesus, the Christ. George F. Vicedom rightly stated, and I quote: “Justification consists, after all, in nothing less than reception into the kingdom of God. The doctrine of Justification should answer only the question: How do we enter the kingdom of God? He who is justified is thereby taken into the service of God.” When justified, we are at the same moment enlisted into the kingdom of God. We become a citizen of His dear kingdom by birth through our Baptism. This is God’s gift bestowed upon us freely by His good and pleasing will. As enlisted men and women into His dear kingdom, we are at the same time enlisted into His service for witnessing to the lordship of His dear Son, Jesus, the Christ. A major and important theme throughout the Book of Acts is My witnesses/we are witnesses. See Acts 2:32; 3:15; 5:32; 10:39; 13:31; and 22:15. He has called us and saved us through the means of Baptism to be His witnesses. This is God’s mission, the salvation of mankind, who are then being brought into His kingdom for the proclamation of the lordship of Jesus Christ.

Positive Aspects, Uniqueness, and Challenges of the Liberian Church

In order to have a feel for much of what I am going to talk about, it will be necessary to give you a brief picture of the Liberian context

and its uniqueness. The Liberian church is very unique because it was founded by LCMS missionaries, but was left to grow and became expanded by Liberians themselves. Like the prophet Amos, who was a shepherd and a tender of Sycamore fig trees when God called him, God used a native from Liberia to be a witness and to extend unto His own people a confessional Lutheran church (LCMS) with the message of repentance and forgiveness through Word and Sacrament. Dr. Benjamin G. Dennis, who was then a professor of anthropology at the State University of Michigan–Flint (1970–1991), had served on the LCMS Board for Mission and was instrumental in the establishment of the LCMS in Liberia. Dr. Dennis’s request to the LCMS was like that of the Macedonian call found in Acts 16:9 (“Come over to Macedonia and help us”). The Lutheran Church—Missouri Synod gladly accepted Dr. Dennis’s request and extended her faithful witness to the country and people of Liberia.

In 1978, LCMS missionaries through the work of Lutheran Bible Translators started work in Liberia, which was later followed by the establishment of a church under the name Evangelical Lutheran Mission (ELM). LCMS World Relief and Human Care’s first project was to replace a bridge that was crucial for local farmers’ and missionaries’ transportation. Later projects included orphanage dormitory construction, agricultural training and production, widow micro-enterprise assistance, handcraft and vocational training, orphan nutrition assistance, assistance for those displaced by war, resettlement assistance for people displaced by civil strife, a roof for a clinic, and famine relief. Since 1978, LCMS World Mission, through its faithful witness, has supported leadership development for lay preachers by developing and establishing a center for theological studies and curriculum materials for leadership training programs. As a result of these training programs and evangelism, more than 835,000 people were reached with a clear



and pure Gospel-centered message of the saving grace of Jesus, the Christ.

Shortly thereafter, Liberia became engaged in a brutal civil war, which resulted in missionaries and other nationals fleeing the country. The young established church was being left all to herself to grow and spread the Word. It was at this time that some of her members also fled to Guinea and the Ivory Coast as refugees to those neighboring countries. It was in Guinea that I personally became a confirmed member of this LCMS-related church. At this point, I like to refer to ELM as “the Church in Refuge and Mission,” especially the *Missio Dei* (God’s Mission). This young refugee congregation in Guinea had no choice but to carry out the necessary practical ministry, such as extending a call, teaching, conducting marriages, funerals, leadership and administration, and the ministry of Word and Sacraments. Later, the LCMS sent missionaries to work with the church; but at that time, much had been done and practiced by this young refugee church in mission. Missionaries Tim and Beth Heiney, along with their four children, were sent to take on the ministry of Word and Sacraments, and to also include that of mercy work among the refugees as well as Guinea, the host country.

Immediately after the Liberian Civil War ended in 2003, many of these quickly trained pastors returned home and immediately went out to their towns and villages to start churches. For them, the training received in Guinea was their call to ministry. In a very short space of time, we were blessed with over a hundred congregations that were easily started by these returning refugee preachers. Let me quickly mention here that the ELM was not only preserved in Guinea. There were also remnants in the Ivory Coast and in Monrovia, Liberia, and a fourth group came through the AIM–USA. All of these various groups of Lutherans were being considered as LCMS Lutherans in Liberia. We even used the LCMS triune cross, cooperated and closely worked with the LCMS, and were even supported by the LCMS. To our amazement, we were told one day that we were not a partner church of the LCMS. Our question then was, who are we? We, therefore, began working toward our unification as a single church body, an endeavor of which the LCMS became very supportive. The Evangelical Lutheran Church of Liberia (ELCL) was formed on May 10, 2009, from the merger of four different Lutheran groups, each founded through the diaspora of the Liberian Civil War through different initiatives of the LCMS, including LCMS World Mission. The newly formed ELCL has 204 pastors and 16 Lutheran schools and 137 congregations across Liberia.

I believe that most, if not every, opportunity poses a challenge in itself. With the success of the ELCL, it may surprise you to hear that 90 percent of all of our pastors are either poorly trained or have no formal pastoral training at all. This poses a threat and a serious challenge to the pure teaching of the Word. The content of doctrine and the conveying of doctrine are two separate things, yet are inseparable. Good content will not be learned if it is poorly presented. Our content must be absolutely based and grounded upon none other but the Bible. If it is Christian, it has got to be biblical, and I mean absolutely the Bible. But according to Robert Kolb, we could be teaching from the Bible and yet err in our application or delivery of the Word. He made reference to C. F. W. Walther, who said: “Only he is a pure teacher who not only presents all articles of

faith in accordance with Scripture but also correctly distinguishes between Law and Gospel.” The fact that we place a valuable price tag on doctrine means we must be able to correctly and carefully convey it to our hearers. This is where we will expect much from our partnership with the LCMS, perhaps more than anything else. We say, “Please come and help us in Liberia. We need teaching and training of our pastors. They have much energy and enthusiasm and are willing to serve, but how can they best serve unless they are properly taught?” We call on you to provide training opportunities for our pastors and church leaders so that they present the pure teaching of the Word and Sacraments to our people. We call upon our seminaries and the Concordia universities to help out with scholarships for our people to come and study, so they might then return home to teach others.

We did not need partnership to gain assistance or financial support from you. Why? Because you have since 1978 been providing financial and material assistance for our church and people of Liberia. You have always been at the point of our needs. We need this partnership in order to help us to uphold this pure and unadulterated doctrine of the Holy Scripture. We have had so much of the Law in Africa; we of the ELCL need the *Gospel* of our Lord Jesus Christ, crucified and risen for sinners!

We very highly appreciate your biblical and African doctrine of the Sacraments. I want to restate that the doctrine of the Sacraments is most African. As Africans, we believe in both the supernatural as well as the natural. We believe when you teach that the Lord’s Supper is given as God’s provision of a sacrifice for the forgiveness of sins. Yet we love to eat and drink that sacrifice so that we may believe. We believe in God’s working in Baptism for the washing away of our sins. As we see and hear you speak the Word and combine that with water, we can certainly believe that we are being washed and are forgiven of all our sins. If you have ever wondered why we desire partnership with you, the LCMS, it is because your teachings of God’s Word are so pure and simple for us to grasp. Therefore, we have seen and believe that indeed, you are presenting unto us God’s message of truth and of life.

We are most happy to partner with a church body like you, the LCMS, as you take a position against such vices as homosexuality, which is against the clear teaching of the Bible and against the very core of the African culture and people. I will tell you how, in my country, Liberia, a young gay man went to one of our radio stations in order to speak up for gay rights to be considered in Liberia. In a matter of minutes, the Liberian women—not even the church—were there to revoke his call and as well as to express their disapproval for such an unnatural practice to be tolerated in Liberia. You are aware that every institution and every good government of the world is built upon family units. For families make up a community, and communities make up for the formation of government and nations of the world. Homosexuality will destroy or put to an end what all Africans consider as their most valuable asset. Children are considered as our most valuable asset in Africa. We are surprised that civilized and informed nations of the world would consider incest to be taboo over and against that of homosexuality, which is against the natural and biological makeup of the human nature. We applaud the witness of the Ethiopian Lutheran church for saying to their formal partner church, the ELCA: “We love you but are calling on you to repent of your stand for same-sex marriage,

and will therefore not take your money nor any support until you repent." I believe that such a witness from the Ethiopians was not by the will of men but rather the Holy Spirit working through His Church. As the baptized children of God, you are His witnesses, you are light and are called to shine in the dark places of today's world of relativism. We also want to partner with you because of your stand for biblical principles on the sanctity of life.

The 1990 Brutal Civil War of Liberia and a Witnessing Opportunity

You are probably quite aware that Satan, the devil, would not have been happy with all that was happening in Liberia through the faithful witness and mission of the LCMS. Indeed, a brutal civil war broke out, taking the lives of half a million people and sending thousands to refugee camps in other neighboring countries. After having sent my wife and children to neighboring Guinea, I was captured at gunpoint when Islamic rebels entered my hometown. Suddenly and unconsciously, I found myself saying the forbidden, "I am a pastor." And they said, "Come here, we did not ask you to speak." I was ordered to be taken to their high command. Upon reaching the high command and commander, through the grace of God, he said to me, "Pastor, you stay with us; we will do you no harm." After a couple of days in their custody, I went up to the same commander and asked his permission to start church services. Said request was granted me, but I knew that it was at the peril of my life as well as those would-be worshipers. As we began having church services, there was a day when a dreaded rebel walked right into the church service with a loaded AK-47 automatic rifle in his hands. For many that were in attendance on that Lord's Day, they knew that he had purposely walked in to wage terror and do harm. It was then that we had the witness of God the Spirit, "Fear not, for I am with you." All of a sudden, he began to walk out with a mad-looking face. We knew very clearly that he had come in with an evil intention, but the Lord of the Church immediately arrested his intent. Even in the midst of evil, God is still God and Lord of all creation.

The Formula of Concord, Solid Declaration XI 48–50 speaks directly to God's consolation under the cross, even in the midst of trials and temptation:

Moreover, this doctrine affords glorious consolation under the cross and amid temptations, namely, that God in His counsel, before the time of the world, determined and decreed that He would assist us in all distresses (anxieties and perplexities), grant patience (under the cross), give consolation, excite (nourish and encourage) hope and produce such an outcome as would contribute to our salvation. Also, as Paul in a very consolatory way treats this, Rom. 8:29, 35, 38, 39, that *God in His purpose has ordained before the time of the world* by what crosses and sufferings He would conform every one of His elect to the image of His Son, and that to everyone His cross shall and must work together for good, because they are called according to the purpose, when Paul has concluded that it is certain and indubitable that neither tribulation, nor distress, nor death nor life, etc., shall be able to separate us from the love of God which is in Christ Jesus, our Lord. This article also affords a glorious testimony that the Church of God will exist and abide in opposition to

all the gates of hell, and likewise teaches which is the true Church of God, lest we be offended by the great authority (and majestic appearance) of the false Church, Rom. 9:24, 25.

This is the consolation that we have as the baptized. He has promised to be with us even unto the end of the age. Our obligation, then, is to daily walk in our baptismal grace of daily repentance. By repentance, I am simply talking about a contrite heart and faith in the forgiveness of sins through the death and resurrection of Jesus, the Christ. Your Baptism should always serve as your consolation in times of trouble and distress. Always realize that you are a child of the King. Whatever the circumstances, especially if unpleasant, always remember His promise that you are sealed with an everlasting love.

We Are Not Called to a Theology of Glory, But of the Cross!

Our witness cannot be only when things are all roses and all going very well for us. We are to always remember that our Lord Jesus became obedient to death, even death on the cross, therefore God exalted Him to the highest place (Phil. 2:8–9). Today in Liberia, as well as across Africa, there is much preaching of a prosperity gospel, saying: "If we are truly serving God, then all must be well with no sickness and plenty of cash." We reject this as against God's Word. In our Baptism, the old nature is being put to death so that we may walk in newness of life, all unto His glory and not ours, regardless of our circumstances. The baptized are called to witness in season and out of season, in Liberian and in English, when things are good and when things are bad. Dr. Robert Kolb, in his book *The Christian Faith*, said, God is Lord over good and evil. Trust me; I do not intend to open any extensive dialogue on the problem of theodicy. You know how theists and others come up with questions such as, "If God is God and indeed a good and loving God, how come He allows killers to kill, the innocents to suffer injustice and degradation, and terrorists to terrorize and frustrate the efforts of the righteous?" Well, I have not come to defend God; but one thing is sure, and that is I can witness to His good and loving kindness even in the midst of evil. And I can also assure you that because of sin, evil is bound to always show its ugly head as long as we shall live on this earth, but evil will never triumph over good. I am a witness to the goodness of God.

As earlier mentioned, the 1990 civil war of Liberia took my entire family and me to Guinea. First, I like to be quick to say war is always very bad; it is just terrible to see on-site the destruction, degradation, and the dehumanization that war brings about to every person or people involved in a war. Someone has rightly defined war as: "Waste All Resources." During the 14 years of civil war in Liberia, most kids were turned into child soldiers, women were sexually violated, and men were turned into monsters as a result of forced labor. Even those of us who managed to escape for refuge in neighboring countries as refugees, we could not escape the wounds of the war. They kept bleeding and festering as we recounted and imagined what many of us had seen with our very eyes before escaping. With no trauma healing programs, the only thing that consoled and comforted us was the witness of the Gospel.

I vividly remember this one day in Guinea that I stood by an elderly man of the Islamic faith, a Muslim, at the church's food distribution center. And this is what he said to me: "I am a Muslim, but since we

arrived in this country the only group that I see coming to our aid is the church. And they help everybody without discrimination.” On those food supplies were written these words, “A Christian response to hunger.” That was a witness to the lordship of Jesus Christ. Various acts and works of mercy became a powerful witness to a people that found themselves homeless, with nothing else to hold upon. Indeed, they needed the witness of the baptized in visible acts of mercy, as well as the saving Gospel. James 2:14–17 says that faith without deeds is dead. Here James is specifically speaking to our works of mercy, being kind and compassionate to one another. I believe that James is specifically encouraging the baptized to share with those in need. I must confess that I have personally come to love the LCMS because of her practice and witness to the two kinds of righteousness. I love, appreciate and fully believe in this confessional doctrine of the LCMS. It is one reason why we appreciate and very highly desire fellowship with the LCMS. The Lutheran Church—Missouri Synod is one among the denominations and religions of the world that clearly teaches that you are creature and are not—and can never be—Creator. We are sinners, and God is holy. Before God, our righteousness is through faith in Christ Jesus; and before our neighbor, our righteousness is our works of love and service for the good of our neighbor. We are baptized for witness. We witness in words and deeds.

I would like to note that the Children’s Christian Concern Society (CCCS), which is now doing ministry as “LEAD a child,” a Recognized Service Organization of the LCMS, is a great witness in our Lutheran schools across Liberia. They are educating more than 5,000 kids and giving them not only education, but a Christ-centered education. They provide for teachers’ salaries and scholarships to kids who would not have otherwise been able to afford the cost of a good education. I’d like to say many thanks to your church and people who are giving to make the lives and future of our kids better and to know Jesus as Lord and Savior.

I also would like to thank the Orphan Grain Train (OGT), another Recognized Service Organization of your church body, for their support to the church and people of Liberia. They provide textbooks and other educational materials for our schools, medical equipment to our government hospitals for the health needs of our people, along with food and clothing for the needy. OGT is a witness to both the spiritual and physical needs of the church and people of Liberia.

We want you to know that both Lutheran Hour Ministries (LHM) and the Lutheran Malaria Initiative (LMI) just got started in Liberia with our church body. LHM had her first radio broadcast on June 1, 2013. Indeed, this is a great Gospel witness to the people of Liberia. We also have our friends of Faith Community, an LCMS

congregation based in Las Vegas. They, too, are involved with witnessing in Liberia and with the ELCL. The Lutheran Church Extension Fund (LCEF), when I requested their help in Liberia, I wasn’t sure they were prepared to reach outside of America. But they surely did.

LCMS World Relief, this is one that I cannot say enough about how much they are reaching out to our church, the needy and displaced persons and refugees residing within our borders. When we went out as refugees, LCMS World Relief was there for us. Upon our return home, they were there for us. When we had the Ivorian refugees come to Liberia for refuge, LCMS World Relief stood with us and provided thousands of dollars for their food and clothing. They are helping to provide for the educational needs of some of our pastors and the building of churches and schools in Liberia. They reach out to the total person, both spiritually and materially. Indeed they, too, are a witness to their Baptism.

On the Fourth Sunday after Pentecost, I worshiped at Christ Memorial, where Pastor Jeff Cloeter preached a sermon titled, “Love Sent Out!” In his message, he said, “The Christian life is about breathing in and out. We breathe in—inhale, and we breathe out—exhale.” The connection I am trying to make here, and especially as I conclude this message, is that your Baptism and witnessing are basically the same as breathing in and breathing out. They are interrelated and interwoven. They are almost completely inseparable. It is not a matter of either/or. Not two things, but one! When you were baptized, you were baptized into His Kingdom and to witnessing unto the lordship of Jesus Christ, the King of the kingdom. And so, as the baptized we live out our daily lives in witness to our Baptism. I believe that this is exactly what you have been doing as confessional Lutherans. And by His grace, this is what you will continue to do: Live out in witness our Baptism, even at this convention, as we come together each day, during our coffee break, during our lunch time as we greet each other and as we talk about what God is doing in our homes, our places of work, our congregations and even our countries.

Indeed, you were baptized to witness to His saving grace and unto the lordship of Jesus, the Christ.

Brothers and sisters in Christ, as you can see, the Evangelical Lutheran Church in Liberia has many challenges. But we have many blessings as well. We highly value the fellowship we share as the baptized of Christ. And we rejoice in your partnership in the Gospel.

I thank you all for the opportunity to have me speak.

In the name of the Father and of the Son and of the Holy Spirit. Amen!

Convention Essay

③ Baptized for Mercy

("A man who fell amongst thieves")

Luke 10:25–37

BY THE REV. TED KREY, REGIONAL DIRECTOR FOR LATIN AMERICA AND THE CARIBBEAN FOR THE LCMS

65th Regular Convention of The Lutheran Church—Missouri Synod | July 23, 2013

MY GREATEST PRIVILEGE is to serve on your behalf. I am bewildered about being here. I have things to say, but most often it is to those who do not have much more than a high school education in the Dominican Republic. I must say, I would prefer it that way too.

If you would indulge me, I would ask that my fellow area directors and Rev. Randy Golter, our head of International Mission, rise. These are they who oversee the mission of your church in the different regions of the world on a day-to-day basis. Perhaps an applause of thanks and appreciation for them.

The excuse—*la excusa*—a lawyer asks Jesus, seeking to justify himself, "Who is my neighbor?" This man is perhaps embarrassed. Jesus responded to his first question with such ease. Instead of a protracted conversation in which he sought to entrap Jesus in a conversation of 613 laws, Jesus deftly turns the conversation into a simple but poignant lesson. Now, perhaps stung, he looks to justify himself; he wants to be front and center.

Again, seeking academic debate, he asks, "Who is my neighbor?"

Jesus replies: A man traveling from Jericho to Jerusalem takes a perilous road. The road is steep and very isolated. As a traveler, he is vulnerable. A man falls amongst thieves. He is beaten. His clothes are taken away from him, and he is left to die. This is to murder. Whether he is dead or not is immaterial to God in question of degree. These thieves have committed an injustice to this man in his body. They have hated him in his person and left him to die. This is the furthest from love. It is raw hatred. It is reminiscent of Cain rising up to kill his brother.

This continues to happen in many forms even today. Whether it is a mother abandoning her son in a central plaza, as she did with this boy in our orphanage, or whether it is the life of an unborn child torn out of its mother's womb, the result is a victim, who because of evil and sin, is "merciless."

"A neighbor is one who is near to us." A neighbor does not need to be sought out. Antonio and Marisela came to the Divine Service one day. After church, they asked for money. Fellow Christians were quick to point out that they were nothing more than professional

beggars. They have six children; none are in school. None of them have any documents, as their parents have not declared them, and they lived on the hill outside of the village. Here they were, standing in front of the two of us as pastors, asking members. The collective wisdom of the church was to turn them away, but they were near to us. You are the neighbor *if* you show mercy.

Who is my neighbor?

A priest approaches. Perhaps he has just finished his temple duties. Most certainly the Word of God has been read. The Word of God has entered his earholes. Yet as he travels this dangerous road from Jerusalem through to Jericho, he finds himself on the same road, and the same side of the road, as "the man who has fallen amongst thieves." No one else sees him. Perhaps the victim himself does not see the priest. He crosses the road and puts distance between himself and the victim.

Suppose that the priest represents us pastors. We are called to the preaching of the Word. We in the Missouri Synod understand that our chief task is to witness of Christ and Him crucified. How does giving money to the local food bank, soup kitchen, or co-op give a witness to Christ? Is having this on the budget line of the church finances sufficient?

I am not speaking about bait and switch. I am speaking about the beginning of this chapter where the 70 are sent out and they simultaneously preach and heal (Luke 10). I am speaking about our Lord beginning His ministry and preaching that the Kingdom has come, repent. He heals the sick, the lame, and the blind (Luke 4:23–27). If our Lord does this, is this an academic question or much more of a fleshly Fifth Commandment one: How do we serve our neighbor in his body?

Furthermore, and perhaps more importantly, how do we and what do we teach our congregations about the relationship between mercy



and witness? Antonio and Marisela stood in our church, and the whole fellowship knew of their altruistic reasons for being there. In the Gospels, who are those who come to our Lord Jesus for the right reasons? What percentage of them comes to the Lord for the wrong reasons? Really . . . are we not a fleshly, carnal, physical, tangible people? Is it not the multitude that seeks Jesus to make Him a bread king (John 6)? Or is it the Samaritan woman saying, “Come and see the One who knows of my past?” Is it uncouthed others who seek healing? Is it the 10 lepers who only seek healing, of which one returns? Does this prevent our Lord from serving the sick?

If not, how do we justify ourselves? Does our justification/reason/excuse bear up under the scrutiny of loving another? Do we use our reason or give sanctified biblical thinking? Are not His works just as His miracles meant to point to Him? Is this a good starting place?

What of this Levite? Perhaps you lay delegates are something like him: committed, faithful, and a servant. He is one who hears the Word. He cares for the temple and the priest and ensures that all is in order. He, too, sees the man who has fallen amongst thieves and distances himself from the victim by crossing over to the other side. Again, there is physical distance put between one and another.

Fifty-nine, fifty-nine. There is a schedule to meet. Church services are 59:59. A Divine Service is 59 minutes and 59 seconds. We receive Christ through the Word of God in the Divine Service. Pastor leads us in the service, Jesus comes through His Word, and His gifts are given in 59:59. It is good that our Lord is so prompt about preaching to us and giving His gifts in such a timely manner. He is quite obviously North American and values punctuality and independence.

Imagine my surprise when I learned in my first mission that we needed to share the peace. I did a quick and efficient job of it and greeted half the people. On the way out of the church, several people asked me why I had not greeted them during the sharing of the peace. I mumbled something about them being near the back or time. I met only surprised looks. The following week, I made the point of sharing and touching those people personally. Soon, I learned that the whole Body of Christ was to be personally greeted. My grip on time was being shaken.

I mean, to greet everyone in the church? How untimely! What kind of germs might be shared? To think that our Lord would give us His body and blood. There at the table, our Lord gives you, gives me of Himself. There is a body, broken on the cross. This is not tidy, nor clean. Neither is this timely. It took the better part of the day for Him to die. It is messy, physical, and broken, His blood spilled for the forgiveness of sins. Our suffering is now His suffering, and as we are joined to Him and Him to us, we share communally in the suffering of each other. The apostle says, “If one suffers, all suffer,” and all of this inside of 59:59. This is better than an action-packed movie!

What is the corporate nature of your church? I do not mean, is it simply friendly? What of the blood of Christ? What of His suffering upon which we contemplate in the Divine Service? What of those who suffer around us? What of the one who is hungry? What of the poor who cry out to the Lord? What of prayers that are more than the standard prayer of a few minutes? Is there time to attend to the one suffering from cancer? Is there an extra hug

and a whispered word of encouragement as you share the peace with one who is mourning a lost one? Do the poor have a place in your Divine Service? Is there time? Is it convenient? Who is your neighbor? Surely the pastor will give him something, right? To whom are you a neighbor? Is there mercy?

Is there time as Levites to truly contemplate upon Jesus being present in His Word, or are we trying to hurry by on the other side of the road? Yes, we believe that our Lord, Jesus Christ, forgives us sinners damned to hell for all our sins. Yes, we believe His death on the cross has forgiven you and me of all our sins. Yes, He gave us this in Baptism. Yes, His suffering and death are ours, but what of the suffering with the Body of Christ? Do we pass by on the other side? After all, that is why there is a local food bank and money for that in the line budget of the church, right? No time to be lost. We are efficient.

Repentance: Is your congregation known for being a place of mercy? Are the poor welcome regardless of their excuse? Do you teach that works of mercy accompany a witness of our living Lord, Jesus Christ? Does your church reflect a place where it is messy and all types of undesirables enter and leave with frequency, or do you serve your type of people? What time constraints do you put on your service to the neighbor? What excuse is there for not serving your neighbor? Is this simply something political upon which you have come to reason and not to ponder upon in biblical terms? Repentance is needed.

Along comes the Good Samaritan. This Good Samaritan is dead to the world. He is hated by the Jews. They do not even acknowledge his presence. A Jew would prefer to suffer than to receive help from a Samaritan. They are an unclean people with a false god. A prayer of the Pharisees is that they would not be able to enjoy the resurrection. He is as dead.

Yet he has compassion, and he feels moved. In his being, he desires to show mercy. He draws near. He does not wait for another to approach; rather, He quickly dismounts from his animal, dirties his hands, pulls out his first-aid kit, and begins to administer mercy to this man who has fallen amongst thieves. He uses wine as an antiseptic and oil to clean the wounds, and then bandages him. Not only does he take him to a place of refuge, but he also attends to him in the hostel. It is his time, his hands, his person, his goods that are at the disposal of this Jew. Yet this one who is as dead goes further. He has not only attended to him and brought him to a place of safety, he goes further. He binds up his wounds, gives money for his well-being over the next few days, and then promises to come back and give yet more, should there be further need. For he is as dead to the Jew. He is free to do as he pleases. He is dead to the Jews. He does not live to their expectations.

As such, the neighbor is the one who shows mercy. He is given a death certificate. Our Lord, Jesus Christ, finds Himself hated by the Jews, and on different occasions is found to be as dead to them. In fact, it is the high priest who says, “It is fitting that one man should die for the nation.” His death certificate is written. The people affirm this. Crucify Him. Pilate, a spineless governor, washes his hands and allows a Roman justice system to condemn him as well. The death sentence is official. He is now as good as dead.

Yet how little and how often does it escape the eye that this which is evil is, in fact, our Good Samaritan. He has in the flesh descended

from His throne, assumed human flesh and drawn near to you. Yes, he has drawn near to the world itself in bringing upon Himself your sins, which afflict you and which, if were not attended, would leave you to both your physical and spiritual death. How it escapes us to understand that this is divine mercy, compassion that the Son of God gives even as the world hurls its vindictive insults upon Him: "He saved others. Himself He cannot save. Physician, heal Yourself." "He says He is the king of the Jews." "Despised, rejected, we esteemed Him not." His love is mercy, responding to your need in body and soul. His love is sacrifice. It is Himself, all of Himself, that He gives for you.

Yet, even here, divine mercy is given. It is Jesus, the Christ, who has risen in His body, who is your neighbor. He is true God and true man. He has given Himself to be the propitiation for your sins. In Baptism, He forgives you in giving of Himself. You have been freed from sin. You are His. He, who has died, has buried with Himself your sin, your old life, and this life in Christ is now hidden. "Consider yourself dead to sin and alive to God in Christ Jesus" (Rom. 6:11).

You have died. Baptism is your death certificate! Now, in Christ, by faith, you are freed to live. You are now a Samaritan, hated by the world, dead to your flesh, freed from the guilt of sin. There is a new reality and new life in this Jesus, the Christ. He has redeemed you in body and in soul. His mercy is love, responding to your brokenness, your sin, and taking that upon Himself.

There is more! His Spirit through water and the Word is now in you and gives you all that is of Jesus. This Spirit also links my spirit to yours and yours to mine for we assume the mind of Christ and together have His blood, which makes us brothers and sisters. Now, one in need, the man fallen amongst thieves is your brother, your sister, and you are freed in Christ through your Baptism to love him, to show him mercy. It is He, Jesus, who gives you at His altar this blood and body so that we are all one—Him in us, us in Him—and we are one.

Eduard, an 18-year-old young man, was helping us build a woman's wooden hut that had fallen down. She was mentally challenged and had a young boy. The youth and pastors began to work to put it back up. Her frame was rotted, and we did not have the money to do this, so we stopped. Two days later, I went by her house, and the frame was up, and the youth were building the house again. I asked Eduard where the wood came from. He had been building a house at the same time. He said, "Pastor, I took it from my house; she needs it more." Love, in Christ, is sacrifice, and yet so freely given to neighbor.

This Gospel is radical. It is all grace. It is freewheeling. It is of the Spirit, and it blows where it will. There are no limits. A Christian freed to love is a powerful force for mercy. Our Dominican missionary team arrived for earthquake relief at 5:00 p.m. in the afternoon at Good Samaritan Hospital. Two buses of doctors and nurses were boarding buses. I asked where they were going. "We have done our shift" was the answer. "Where are the replacements?" One doctor said to me, "That's not my problem. I have done my part." It was missionaries from four different denominations those first three nights who cared for the wounded and gave them water as best they could until more professionals and help arrived. In Christ, the Christian is dead to the world, its expectations, its limits, its

reason, and lives in faith toward the Lord and true works of mercy to his neighbor.

Natasha came into the church through a friend. In the middle of catechism class one day, she announced, "I am going to die." I asked her, "Do you want say something more?" "No." I went to visit her, and she had nothing to say about this. Two o'clock in the morning I received a call asking me to visit Natasha. I arrived, finding her completely drunk. A couple of the ladies of the church bathed her, and coffee was prepared. We put her to bed, and the next morning, the deaconess and I went to visit her. She said, "My mother had breast cancer and died of it, and I will too." The members of the church took special offerings, and it did not amount to what was needed. Doctors were asked to consider her case *pro bono*. Finally, a door opened, and a doctor agreed to operate. The night before her operation, the two of us shared the Lord's Supper. When we concluded, she said, "Pastor, do not worry. If die tomorrow, I will be with Christ, and if I live, He is with me and my children." The Christian is freed to live. Even death has no grasp on one, rather eternal life. She survived.

Six months later, the cancer returned. The doctor gave her a prognosis of 10 percent chance of survival. Now, Natasha was fully incorporated in the Body of Christ. The day before her operation, some 30 brothers and sisters of her Christian family packed her hospital room, and we shared together in her suffering, in song, prayer, the Word, and the Lord's body and blood. It was agreed that, upon her death, a sister in Christ would raise her children. Again, the Lord was merciful, and she survived. Yet now, too weak to work and pay the rent, she had no social net and no food.

The church members approached me and said, "Pastor, we want Natasha to live on the church premises with her children and clean the church." I said, "She cannot work." They said, "Pastor, invite her to clean the church." I said, "She is too weak." They repeated to me, "Invite her to clean the church." I went to Natasha and said, "Natasha, your Christian family would like you to be the one who cleans the church and lives there." She said, "Pastor, I am too weak to work." I responded, "Natasha, they want you to clean the church." She said, "Pastor, I am too weak." Again, I gave her the answer given to me. "Natasha, come, live there and clean."

She came and lived there. It was Sunday, though, that most surprised me. It was time to share the peace, and Natasha entered the sanctuary with tiny cups of coffee on a tray to share the other sacrament of Lutherans as we greeted each and every one by name and then proceeded to receive the benefits of our Lord who suffered in His body and blood and, as such, be privileged share one another our sufferings.

A year later, we prepared to dedicate our first sanctuary. The day before the dedication, Natasha asked to talk to me. We sat in the sanctuary, and she unrolled a banner in which with pencil she had drawn the picture done by Albrecht Durer called the Holy Trinity. In it, the Father holds His Son in His lap who was recently taken down from the cross. Above His head is the Holy Spirit in the form of a dove. Off to one side is the cross, the scourge, and the hyssop. Angels are seen looking on sorrowfully.

I said to her, "Natasha, when did you do this?" She replied, "Every time I began to think of my cancer and my children and I could not sleep at night, I drew this and remembered the Father's love

for me, His Son, whom He gave to me, and the Spirit who is mine in Baptism, and my thoughts became better and then I could sleep again.”

The next day, as we dedicated our sanctuary in the name of the triune God, it was Natasha’s banner, the one of the Holy Trinity, of the Christ crucified who had mercy on her and each of us, that was the first to enter His sanctuary where mercy was splashed again and again as children were baptized, others repeated their baptismal vows, a couple was married, the Gospel of Christ was proclaimed, and His Supper was received: mercy upon mercy. His

tender mercies are so abundant to us and His people who are freed to be His in Christ.

Christ is indeed our neighbor. In Baptism, He has, in turn, made each and every one of you a neighbor for this moment. You are freed from your sin, and in Baptism, He has splashed you with His mercy, His love, so that you might be freed from your sinful self to love in mercy your neighbor. It is for this moment and because of His grace.

Thank God for Jesus Christ. Amen.

Convention Essay

④ Baptized for Life Together

BY THE REV. DR. STEVEN P. MUELLER, PROFESSOR AND DEAN OF CHRIST COLLEGE
AT CONCORDIA UNIVERSITY, IRVINE, CA

65th Regular Convention of The Lutheran Church—Missouri Synod | July 24, 2013

IN THE BEGINNING of our human story, there was *koinonia*—life together. The Lord God brought all things into being by His powerful Word and decreed His satisfaction. Light was good (Gen. 1:4). The seas and dry earth were good (Gen. 1:10). Plants and creatures were good (Gen. 1:12, 25). It was all very good.

But embedded in the story of creation, we find the first “not good.” It occurs not in the fall but in the description of humanity’s creation in Genesis 2. This “not good” is Adam in isolation. Genesis 2:18 says, “It is *not good* that the man should be alone.”

This is no verdict of sin or of imperfection. Genesis 1:27 has already revealed that God was creating humanity as male and female. There is nothing lacking. Rather, God pauses to teach. Humans were never meant to live in isolation but in relationship. Neither Adam nor Eve was humanity by themselves. Together they were “very good.” And, lest we miss the point, Genesis draws the line straight to us, with words that our Lord Jesus repeats:

“Therefore a man shall leave his father and his mother and hold fast to his wife and they shall become one flesh” (Gen. 2:24).

For a time, they were truly one. Adam and Eve shared holy life together, and they had *koinonia* with the Almighty, who walked with them in the Garden of Eden.

***Koinonia* Was Destroyed by the Fall**

So quickly the story turns. When our first parents listened to the voice of the serpent, doubted God, and sought to know not only good but evil as well, this perfect life together was shattered.

They had lived in Paradise: all of their needs provided; living in holy innocence; enjoying the presence of the Lord God; fellowshiping freely with Him. But as they rebelled, they were driven apart. They saw their nakedness in new ways and so covered themselves with leaves—clothes creating a barrier between themselves. They saw God in tragic new ways, hiding from His presence that once filled them with joy.

As they speak, their brokenness becomes clear. Adam blames Eve and God, who gave her to him. One flesh is ripped apart as he tries to deflect responsibility. Eve blames the serpent. Neither owned up to his own guilt.

God’s righteous judgment shows the extent of isolation. Distanced from creation, the earth became difficult to tend. Toil replaced the joy of productive, satisfying work. Childbirth brought pain. The easy

relationship of husband and wife grew strained and challenging. Ultimately, a return to the dust.

Life together was shattered.

Soon they would discover that they were even pulled apart from their own selves. Confusion. Pain of body and mind. Doubt. Fear. Despair.

God provided His Holy Law, in part, to help hold things together. It revealed God’s will that they live in appropriate relationship with Him and with one another, but it was, and is, received by fallen humanity as brutally crushing condemnation and an unattainable goal.

From generation to generation, Adam’s children have borne the curse. Each inherited that brokenness, and each rebelled against God of his own accord, reaping the fruit of lonely sin and wickedness. As humanity multiplied, the effects of life apart were manifest again and again.

Cain murders Abel. Brother turns against brother and family against family. Nations divide, scatter, and live in friction and hostility. Jews, called to be a blessing, live in tension with Gentiles. People against people. Race against race. Male versus female. Young versus old. Insider against outsider. Divisions go on and on.

We excel at creating schism, hatred, and discord. We are suspicious of the different—and suspicious of those who seem the same. How readily we divide into us versus them. Partisanship, factions, power, and selfish control.

In the end, it comes down to one fundamental division: ME and everything else.

We create that sad reality but don’t like the result—alone with the one person in existence who truly repels us above all others. Alone with ourselves.



We've become so adept at it we find ourselves alone even when we are surrounded by crowds. No one understands. No one cares. If I don't watch out for myself, no one will.

We've mastered the pathetic art of life alone.

Something in our nature cries out for more than this. We feel the emptiness and try to fill it in various ways. But so often, attempts to fix our loneliness simply show how broken we are. We fill time with endless busyness hoping to distract ourselves from the feeling of abandonment. We crave meaningful relationships and community. Sometimes we make a good effort. But often we settle for casual, superficial relationships. We speak of acquaintances as if they were friends. We confuse mere contact with another person with something more substantial. How many of us do not know our neighbors, even their names? And in our churches, we may see familiar faces but have no real knowledge of the person—no true relationship. Have we settled for the illusion of companionship when we really are alone?

Or perhaps we substitute virtual relationships for the real thing. Now I'm not going to jump on the bandwagon that smugly derides relationships made or maintained through technology or social media. Relationships—even meaningful ones—can be mediated by technology just as there can be relationships between pen pals or connections maintained and strengthened by telephone. But an online “friend request” is not, by itself, a relationship. It may not even be an acquaintance! Have we allowed the number of people willing to click a simple link to be an indicator of self-worth? By themselves, such things do not satisfy our need for community.

Alone, we'll do anything to avoid this truth. We'll even lie to ourselves to dull the isolation.

Christ Restores *Koinonia*

God is not satisfied. He knows that, left to ourselves, we would continue to isolate ourselves and wallow in loneliness and despair. When someone is truly cut off, the only way to reach him is to go to him. You cannot wait for him to come to you—you have to seek him out. God does not wait for us to climb to Him. That could never happen. He comes to us. Romans 5:6–10 says:

While we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person [that is—someone who has been good to you—a benefactor] one would dare even to die. But God shows His love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by His blood, much more shall we be saved by Him from the wrath of God. For if while we were enemies we were reconciled to God by the death of His Son, much more, now that we are reconciled, shall we be saved by His life.

God deals with our self-chosen isolation by coming to us—to the unlovable. The Son of God became human to reach those who did not and could not seek Him. He came for those who actively opposed Him. He came to people who made themselves His enemies. That's who He wants—that's all there is! He comes for sinners and, by His holy life and sacrificial death, justifies them and reconciles them to God. Our crucified, risen Lord declares life together with God once more.

Ephesians 2:12–19 further describes how Jesus Christ deals with us—seeking to restore the relationship that we have broken. Writing to Gentiles who were feeling isolated from the Jews, Paul backs up to first deal with the real problem:

Remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who has made us both one and has broken down in His flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that He might create in Himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. And He came and preached peace to you who were far off and peace to those who were near. For through Him we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God.

Life together isn't just about God and me. That's wonderful, but God, who is Love, does even more. His reconciliation forges horizontal relationships. It can heal and overcome divisions caused by sin. He unites us with one another.

Christ Jesus redeemed us and reconciles us with the Father. He covers us in His righteousness, as Galatians 3:27 says: “As many of you as were baptized into Christ have put on Christ.”

When God looks upon us, He sees Christ and His holiness. He sees us as His own children. Knowing myself, it's hard to believe, but He sees Christ and tells me that His verdict stands. He sees Christ when He looks at you. He sees Christ when He looks at all the baptized.

Colossians 2:12 reminds us that “having been buried with Him in baptism ... you were also raised with Him through faith in the powerful working of God, who raised Him from the dead.” We died in our Baptism and, as we return to our Baptism each day, we die again with Christ, and daily that new creation rises.

We rise not only forgiven but alive and with restored relationships.

We step into the water as isolated individuals; we rise reborn into God's family. That family is not one child and God but is a multitude of His people. We rise from the water as the Church—the Body of Christ—placed by God into life together.

In mercy, God established Baptism in such a way that it is readily accessible. Baptism requires only water, the Word, and people. I've been called to bring Baptism to frail infants in neonatal intensive-care units. I've seen adults who have little hope of leaving the hospital baptized in their beds. God worked as He promised, and these brothers and sisters, clothed with Christ, are our family in Christ.

Yet there is a reason why, in the life of the Church, we baptize in the presence of the saints whenever possible. I have had adult converts request private Baptism, feeling embarrassed that they had not been baptized when they were younger. Their church wants to be part of their Baptism and rejoice with them. I've spoken to parents seeking private Baptism with just their family in attendance. Their *whole* family wants to be involved—their family in Christ.

Last fall, a Muslim graduate student at Concordia University in Irvine came to faith as the Spirit worked through her business professor. Now it might have been simpler and even safer for a convert from Islam to be baptized in private, but she wanted to be baptized in the community that shared Jesus with her. At her request, she was baptized in one of our chapel services, and we rejoiced. That was a blessed day. But let me tell you what followed. People she met at that service connected her to my congregation. She was gladly welcomed by the saints, has been confirmed in the faith, and is a blessing in the life together of St. Paul's Lutheran Church of Irvine. But the story gets even better. God used her Baptism to open doors, and several other students were baptized not long afterward. Her Baptism became part of the witness that led even more people into life together.

Several members of my extended family and many of our friends have adopted children—blessings for which we are thankful. Most of these families brought many relatives to the court for the formal adoption. They wanted to be there to rejoice when those children became members of the family in the same way that family and friends want to rush to the hospital to see newborns. The relationships are not just between parents and children but with their entire family.

We recognize this in our baptismal liturgy when we say:

In Holy Baptism God has made you members of His Son, our Lord Jesus Christ, and heirs with us of all the treasures of heaven in the one holy Christian and apostolic Church. We receive you in Jesus' name as our brothers and sisters in Christ, that together we might hear His Word, receive His gifts and proclaim the praises of Him who called us out of darkness into His marvelous light.

And the congregation responds:

Amen. We welcome you in the name of the Lord. (*LSB*, p. 271)

When you say those words, mean them! We are confessing what God has declared. We are welcoming the newly baptized to life together.

The Early Church Models *Koinonia*

The Book of Acts provides the remarkable account of Pentecost. The gathered crowds were confronted by the miraculous gifts of the Spirit, and they listened as Peter proclaimed the Gospel. At the conclusion of Peter's message, Acts 2:41 says, "Those who received his word were baptized, and there were added that day about three thousand souls." What a remarkable day that was in the life of the Church. But I wonder if that first generation of Christians was tempted to respond in ways that tempt us today?

Given the opportunity, would Peter have set himself up as a consultant or opened his own personal training academy—perhaps touring to promote his book, *Peter's Pentecost Pastoral Principles*?

Would critics arise to questions motives? Who does he think he is? What's he really up to?

Would some have complained about the speed in which those 3,000 reached Baptism? Shouldn't they have redirected them into a lengthy program to ensure that they were really ready for Baptism? Surely there might have been debate about the numbers. Might

Philip have argued that the individualized catechesis he provided the Ethiopian was more relational and caring than the group Baptism? Why do we act like the 3,000 are more important than one? And would Peter have argued that numbers proved the superiority of his preaching—shouldn't you have 3,000 too?

Would there have been 3,000 posts on Facebook adding "Baptized" to their timelines—followed by a flurry of likes, congratulations, and deriding comments?

Would they have debated cultural diversity? What do we do with these people? Do we need to have a dozen new services? How will this change us? Maybe we should send them back to their own people. Someone else should help them.

Facing a Pentecost moment, would we have been distracted by things such as these rather than rejoice that the Holy Spirit worked faith where and when He pleased?

I'm being somewhat facetious here, but let's not fall into the mistake of romanticizing the Early Church as if it were free from sin and human influences. The Early Church did have tensions like these. They struggled over persons, personalities, ethnicities, languages, places, and traditions. Some of those tensions weren't fully resolved because they didn't need to be! Their unity wasn't in culture or in personalities, but in Christ—in the apostolic teaching, in their Baptism, at the Table. Sharing those important things put their human differences into perspective, and they realized, as Paul told the Corinthians, that God equips His Church with a diversity of gifts and persons united with one Lord, one faith, one Baptism, one God and Father of all (Eph. 4:5–6).

So instead, look at what the Early Church really did. The next verse, Acts 2:42, says, "They devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers."

Following Baptism, they did not drift off on individual, isolated paths. They were integrated into the Church—and they belonged. Though there were some bumps on the road, the believers found a place for one another and began to live as the people of God. They lived in their Baptism. They lived life together.

They united around the apostles' teaching—teaching we have in the Scriptures.

They joined in the breaking of the bread, just as we do when we gather at the altar according to Christ's institution.

They joined with their fellow believers in prayer.

Put these together, and you see what they were doing. United in faith, they joined in worship, and the life that was begun, sustained, and nurtured there spread out to express itself in many ways. It was fellowship. Life together.

Scripture uses the interesting word *koinonia* to describe what they, and we, share. There may be simpler ways that the life of the Church could be described, but *koinonia* doesn't want to be constrained—it is a rich, bountiful gift from God that is expressed in many different ways.

First John 1:3–7 describes the heart of *koinonia*, here translated as fellowship:

That which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our

fellowship is with the Father and with His Son Jesus Christ. ... If we say we have fellowship with Him while we walk in darkness, we lie and do not practice the truth. But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

We have *koinonia* with the Father and with His Son. That excludes *koinonia* with the darkness, for we have been cleansed by the blood of Christ, called out of darkness and into His marvelous light. We now have *koinonia* with God and therefore with all who have received this grace.

Our life together is a life united to Christ. We are united to everyone who is united to Him. God declares and creates the life together that we share. It comes from Him. This is *koinonia*. It is real. It is true. God has made it so in Christ.

Scripture shows us other dimensions of *koinonia*. First Corinthians 10:16 calls the cup we bless a *koinonia*—a communion—a participation in the blood of Christ. Likewise, the bread is a *koinonia* in the Body of Christ. We receive Christ in His body and blood. By it we are forgiven, united with Him. But it is not with Him alone. We are united with those who gather faithfully at the Table. More than that, we share that *koinonia* with the faithful of all times and all places as we join with angels and archangels and the whole company of heaven in praise of God who gives Himself for us. The baptized share and express their life together at the Table.

In Philippians 1:5, Paul rejoices in the Philippians' partnership—*koinonia*—in the Gospel. Their life together supported and propelled the mission of the Church and the proclamation of the Gospel to all nations. The baptized express their life together in mission.

And still there is more. First Timothy 6:16 calls for those who have material blessings in this life to be "ready to share" (*koinonikous*)—to express *koinonia*! And the word that Romans uses to describe the great offering for the saints in Jerusalem is *koinonia*. They recognized that if we have the ability to help the saints, we do. It's not a burden but a blessing to be able to bless and to share what we have so bountifully received. We can help, so we do. That is life together. A life that looks to the needs of others and asks only what is needed and what we can do. The baptized express their life together in generous acts of mercy.

What an astounding response of the faithful—in some ways, as surprising as the Baptism of the 3,000. Having received God's grace, they joyfully devoted themselves to life together. They were united in doctrine, united in worship, united at the Table, united in mercy, united in witness. Dripping with the blessings of Baptism, they lived life together!

Our Call to *Koinonia*

But maybe you are asking yourself, "What happened?" Perhaps this doesn't sound like our life together today. How quickly doubt and temptation rise up to try to rob this from us. It would never work today. God doesn't seem to act like that, and His people certainly don't act like those early Christians. This, my brothers and sisters, is the voice of the tempter. Too often we have listened.

The Early Church was not a perfect society of the sinless any more than the Church today is. They had tensions and doubts and fears

and failings. They had personality conflicts and differences about the best path to follow. But notice what they chose to celebrate—life together in Christ. There was sin to forgive and there were challenges ahead, but they knew God united them, and so they had life together. They believed what God declared even if they were sometimes tempted to see only sin and not Christ hidden in one another.

We, too, are called and equipped for life together—and by God's grace, we can live it.

Like those early saints, we have received God's gift of Baptism. We were all born at the font. There we are called not to an individualistic faith but into the Body of Christ. First Corinthians 12:13–14 says:

For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit. For the body does not consist of one member but of many.

Our Baptism into Christ is not merely a personal relationship. We are baptized into the Body of Christ. That is not an intangible thing—it is concrete. The Church, with all its many members, is the Body of Christ. It has pleased God to bring many different people of diverse backgrounds together in that Body. Paul says something similar in Galatians 3:26–28:

In Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

Each of us is incorporated into the Body the same way—Christ has clothed us in Baptism. So now there is no distinction in salvation, in value, in worth, in importance—of any member. For when the Father looks on the baptized, He sees Christ. That is what we are called to see when we look at one another: Jesus.

God has put us where He wants us to be—into His Body—into His Church. He gives us life together.

And it is precisely here that the fellowship of the Church is so different from any merely human organization. In most organizations, we tend to seek out people who are most like us. We want to fit in, so we tend to congregate with people of our own race, language, background, socioeconomic status. Sadly, the Church can be drawn to that same type of outward similarity and so miss the call of Christ. We fret about changing demographics rather than rejoicing and responding to opportunities to witness and show mercy. Too often we continue to act like isolated individuals rather than living our life together where God has placed us.

Perhaps we've become too consumeristic. We think we can choose or reject whatever we want because it's all about us. We associate with some people and avoid others. Our culture likes to "church shop"—to find the place where it feels its needs will be met. Now, naturally, we want churches to meet needs, but often when we shop around, we are not looking for our real needs but for things that we want. That may not be bad in itself, but does it sometimes lead us away from God's calling?

There's an old saying that reminds us that we can choose our friends but we cannot choose our families. Whether we like them or not,

and whether we act like it or not, we are in a relationship with our family members. They're stuck with you and you with them. Even when we annoy or avoid one another, we are still family. Healthy families realize this and work to get along and care for one another.

We would be a lot better off in the Church if we would remember it is not a social club but a family. We might like some people more than others. We might have more in common with one person than another, but we don't get to choose God's children for Him. He does that, and He calls us into relationships with one another. We are going to spend eternity with one another, and He calls us to recognize that now and to begin enjoying the relationships He gives to us. He calls His family—the Church—to life together. We're probably tempted, when we speak this way, to think of some of the “odd ducks” in our churches. But perhaps we might take a step back to realize what good news this is for us. The fact that the family of God can include odd people, challenging people, hurting people, weird people—is truly good news. Because it means that it can include me and you.

Koinonia is, perhaps, easiest to describe in the Church. But at times it seems hard to see because it is a gift of God. When we lose sight of that, it becomes impossibly hard. It's not something that we do; it is what God creates.

In the Nicene Creed, we confess that we believe in one holy Christian and apostolic Church. We don't say that we see it, though we certainly see signs. But so very often the Church doesn't seem holy. Its universality is hidden, and its unity is fractured. And yet, by God's calling, we believe what He tells us. This Church does exist. And so does life together.

Koinonia is what Jesus does. When we lose sight of that, it becomes impossibly hard. Because you're never going to experience real *koinonia* if you spend all your time looking in the mirror or considering only your own selfish needs and desires.

Real *koinonia* is focused outward. Life together thrives when we are most focused on the needs of others, motivated by Christ. Real *koinonia* is expressed when we realize that it's not my job to take care of myself and protect my own rights and needs. That's your job. Real *koinonia* seeks to serve.

But let's face it—we often are the worst examples of life together.

We are troubled when people stay away from the Church using the presence of hypocrites as an excuse. We justify this by saying that they'll fit right in, but do we take the time to recognize that they have a point? Might they be recognizing the lack of *koinonia*?

We too readily treat our church workers as employees who can be quickly cast aside rather than fellow Christians and servants sent by God.

Ministers too easily view their position as one of authority and power rather than of service.

Members treat one another as punching bags that have to take whatever we give.

We too easily hide behind majority decisions when we might better be served by listening, talking, and striving for common understanding and vision.

We try to build honest, respectful dialogue through the *Koinonia* Project, but perhaps we scoff, “Why bother? They won't listen.”

We too often fail to confess our sins to one another—to absolve those who have sinned against us, to put the best construction on what our brothers and sisters say and do, and to support and defend them.

Is it any wonder that the world is scandalized?

There is only one solution: We need to return to the water together. The old nature needs to be drowned and die again, so we can rise with Christ again today.

In Philippians, Paul lifts our eyes to consider the person and work of our Savior. He introduces these powerful words showing how the life of Christ shapes our lives together:

Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though He was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted Him and bestowed on Him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. 2:4–11)

We need to look at one another with the eyes of Christ. We need to be reborn again today so we can freely admit what we are and gratefully believe what God declares us to be. God challenges you today to believe what He says about you and believe what He says about your fellow Christian: you are washed, forgiven, holy, free. So are they.

This new life together is a great equalizer, for here there is no room for boasting. It's all about Christ. Our life together is His life.

Ephesians holds this life out for us and describes what Christ has re-created us to be, what He empowers us to be.

Walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. (Eph. 4:1–6)

He's calling us to life not only with Him but also with one another.

Just as it was not good for Adam to be alone, so it is not good for Christians to be alone. It is true that God brings people into faith one person at a time. We are called by name and marked with the cross one by one. But God does not leave Christians alone; He incorporates them into the Church, which He calls, gathers, enlightens, and sanctifies. We simply cannot be the Church as individuals. We cannot have life together without one another.

And there, as we join together, we find the merciful dimension of *koinonia*—the *koinonia* Paul spoke of when he brought the great offering to the saints in Jerusalem. Together we find we can accomplish more and reach farther than we can individually.

God calls us to respond to many situations individually, but what a blessing to see how He uses us together. Together we can more effectively support world missions. Together we can more effectively respond to human needs. Together we are stronger than we are apart.

Life together is not simply a function of our congregations, though it is mightily expressed there. We share life together in our circuits and our districts and our Synod and with our confessional partners throughout the world.

In all of these places, God is calling us to life together.

Eternal Koinonia

The Book of Revelation gives us a glimpse of what lies before us. St. John saw

Behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages,

standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" (Rev. 7:9–10)

There we will see—here we believe. God calls us to that faith, which will move us to see again what He declares.

God strengthen us all in *Witness, Mercy, Life Together* that, on this earth, we may more and more look like our future. United in our Baptism with all of God's people from all tribes, peoples, and languages. United in confession and praise with our eyes fixed on our Lord Jesus as we reach out to the world in mercy and witness.

We are baptized for this moment. We are baptized for life together.

Resolutions

1. Witness

To Highlight and Strengthen the Global Seminary Initiative

RESOLUTION 1-01A

President's Report, Part 2 (TB, pp. 17–18)

Background

The Lord has blessed The Lutheran Church—Missouri Synod (LCMS) with gifts of faithful, biblical theological education found in two strong seminaries and many fine theologians who are capable of training pastors and other church workers. For this reason, partner churches and other Lutheran churches around the world, are seeking the assistance of the LCMS in training their church workers.

As one example, in early 2013, after the 6.1 million member Ethiopian Evangelical Church Mekane Yesus (EECMY) broke altar and pulpit fellowship with the Church of Sweden and the Evangelical Lutheran Church in America, representatives from the EECMY requested the LCMS to provide leadership in the area of theological education to its central seminary and five regional seminaries as it seeks to train and ordain 10,000 pastors over the next decade.

As a mission priority, the LCMS has historically established and supported seminaries in response to the opportunities the Lord has presented. Noteworthy are the seminaries in India, Brazil, and Nigeria.

WHEREAS, The LCMS has a global reputation for theological education based on the Holy Scriptures as the Word of God and on the Lutheran Confessions as a true exposition of God's Word. In recent years dedication to true doctrine and biblical Christianity has weakened in many places, but growing churches around the globe are seeking this identity; and

WHEREAS, There are now over 40 Lutheran seminaries and Bible institutes globally that are looking to the LCMS for leadership precisely because of the Synod's dedication to God's Word and the Lutheran Confessions; and

WHEREAS, The LCMS has partner churches worldwide who recognize that one of its best qualities is its theological education; and

WHEREAS, The LCMS is well-positioned to assist these partner churches by providing teaching; and

WHEREAS, It is imperative that the LCMS act boldly by doing everything it can to identify and secure resources and teachers to spread God's Word and teach the Lutheran Confessions among all who thirst for truth; and



Committee 1 Chairman James Banek

WHEREAS, Even as the founders of The Lutheran Church—Missouri Synod (C.F.W. Walther, Friedrich Wyneken) dared enough to create a seminary before there was even a synod, so also the LCMS today is energized and prepared to invest venture capital to support and enhance theological education in its partner churches; therefore be it

Resolved, That the LCMS, in response to the plea of bishops, seminary presidents, faculties, and pastors, and in consultation with the International Lutheran Council (1) send qualified instructors to teach at and support their seminaries and (2) make it possible for the next generation of teachers and church leaders to study at our two seminaries in Fort Wayne and St. Louis; and be it further

Resolved, That the LCMS in convention recognize that the Global Seminary Initiative agrees with the Synod's mission priority of strengthening confessional Lutheranism by providing confessional Lutheran theological education around the world.

Action: Adopted (3)

(After discussion, Res. 1-01A was adopted as presented [Yes: 986; No: 12].)

To Recognize and Give Thanks for Missionaries and Their Families

RESOLUTION 1-02

President's Report, Part 2 (TB, p. 18)

WHEREAS, Jesus "rejoiced in the Holy Spirit" when celebrating the ministry of the returning seventy-two (Luke 10:17–24); and

WHEREAS, The apostle Paul encourages us to "give recognition to" those who devote themselves to the service of the saints and bring refreshment to the soul (1 Cor. 16:15–18); and

WHEREAS, Missionaries and their loved ones, past and present, have courageously answered the call "to ventures of which they

cannot see the ending, to paths as yet untrodden, through perils unknown” (from a collect of the church); and

WHEREAS, These mission ventures have often included hardship and sacrifice; and

WHEREAS, The eternal legacy of missionaries continues beyond their death (Rev. 14:13); therefore be it

Resolved, That saints of God throughout the LCMS “rejoice in the Holy Spirit,” celebrating and giving thanks for all missionaries and their families—those presently serving, those home after serving, and those who have joined the saints in light (Col. 1:12); and be it further

Resolved, That the LCMS gathered in convention express its gratitude and praise to God for the blessing of these servants by standing to sing, “Lift High the Cross,” stanzas 1, 3 (in Spanish), 5, and 6.

Action: Adopted (3)

(Res. 1-02 was adopted by voice vote without discussion.)

To Complete and Engage in a Synodwide Study of the “Theological Statement of Mission for the 21st Century”

RESOLUTION 1-03A

Overtures 1-01, 1-05 (CW, pp. 135–136)

WHEREAS, Numerous resolutions dealing with the church’s mission have been adopted by the LCMS in convention (1979 Res. 1-21; 1989 Res. 1-01; 1989 Res. 3-01; 1992 Res. 1-01; 2004 Res. 1-01A; 2010 Res. 1-02); and

WHEREAS, It is our Lord’s desire to seek and to save the lost (Luke 19:10), and the Lord is not willing for any to perish but that all should come to repentance (2 Peter 3:9); and

WHEREAS, The Commission on Theology and Church Relations in 1991 completed an assignment given by the 1986 LCMS convention to “initiate, facilitate, and develop a theological Statement of Mission” to “reflect the urgency, vitality, and joy of our historic confession of Christ’s forgiveness by grace alone as taught in Scripture alone” (Res. 3-02); and

WHEREAS, The Boards for National and International Mission have already begun to develop the “Theological Statement of Mission for the 21st Century”; and

WHEREAS, It is the Lord’s intention to use His Church to reach every nation through Word and Sacrament; and

WHEREAS, The church is born, nourished, and preserved only through the means of grace, the Gospel and the Sacraments; therefore be it

Resolved, That the Offices of National and International Mission, together with their respective boards, develop a “Theological

Statement of Mission for the 21st Century” to be completed by the end of 2014; and be it further

Resolved, That the 1991 CTCR document “A Theological Statement of Mission” and 2004 mission statement be used as resources in the development of this study; and be it further

Resolved, That during the three years following the publication of this document, “A Theological Statement of Mission for the 21st Century,” every district use this document for an in-depth study of the mission of Christ’s church through its convocations, conferences, and/or conventions, and that every circuit convocation and forum, every congregation, and every school of the Synod be encouraged to study, discuss, and use the materials developed by the Synod; and be it finally

Resolved, That all members of the Synod be encouraged to develop a clearer understanding of their involvement in God’s mission and be moved to participate in it with greater joy and fervor.

Action: Adopted (7)

(When introducing Res. 1-03A, the committee agreed to remove the reference to “campaign” at the end of the third resolve paragraph. During discussion the committee also agreed to the addition of the words “and 2004 mission statement” after the reference to the 1991 CTCR document in the second resolve paragraph. A motion to add the new whereas paragraph “Our church body has faced challenges in sharing the saving Gospel of Jesus in the public sector of today’s secular culture, especially in times of community crisis” and the new resolve paragraph “That this ‘Theological Statement of Mission for the 21st Century’ provide many God-pleasing Scriptural options and ways to proclaim Jesus in the public sector, especially in times of community crisis” was not carried. When debate was ended, Res. 1-03A with the changes agreed to by the committee was adopted [Yes: 922; No: 62]).

To Encourage Church Multiplication as Means of Making New Disciples

RESOLUTION 1-04A

Overture 1-03 (CW, p. 135)

WHEREAS, Church planting or church multiplication is part of God’s strategy to make disciples (Matt. 28:18–20; Acts 1:8); and

WHEREAS, Jesus Himself, as Lord of the Church, has promised to build His Church (Matt. 16:18); and

WHEREAS, The local church is God’s mission agency in its local context; and

WHEREAS, The Lord Jesus directs His church to pray for workers in the harvest (Matt. 9:37–38); and

WHEREAS, New churches re-energize and refocus existing congregations on the mission of God; and

WHEREAS, The LCMS at its 2004 convention determined to start 2,000 new churches in North America by 2017; therefore be it

Resolved, That congregations and their leaders continually ask the Lord of the harvest to send forth laborers into His harvest fields, especially asking that the Lord open their eyes to see the plentiful harvest fields around them; and be it further

Resolved, That congregations and their leaders be encouraged to work in cooperation with other congregations and their circuits to determine the opportunity to multiply churches locally; and be it further

Resolved, That congregations be encouraged to support church multiplication efforts in their districts with their prayers, offerings, and other support for new church starts in the districts; and be it finally

Resolved, That congregations explore and utilize the resources available from the LCMS Board for National Mission in these multiplication efforts.

Action: Adopted (9)

(Res. 1-04A was one of three resolutions [also Res. 1-05A and 1-08] adopted as a group after brief discussion [Yes: 738; No: 31]. In the case of Res. 1-04A, the committee accepted the deletion of the words “who preach God’s Word and administer His sacraments” after the reference to Matt. 9:37–38 as a friendly amendment.)

To Encourage the Congregations and People of the LCMS in the Joy of Evangelization and the Making of New Disciples

RESOLUTION 1-05A

Overture 1-02 (CW, p. 135)

WHEREAS, Our Lord and Savior, Jesus Christ, has given to His Church the Great Commission and actively calls His followers to “[g]o therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matt. 28:19–20); and

WHEREAS, Jesus, as Lord of the Church, has promised to build His Church (Matt. 16:18), which promise He fulfills through the evangelical activities of Baptism, teaching, and confession of the Gospel that occur at the local level within the life and ministry of each congregation and by persons in their Christian vocation within the body of Christ and in the world; and

WHEREAS, The Pew Research Forum on Religion and Public Life reports that “The number of Americans who do not identify with any religion [and therefore do not confess Jesus Christ as Lord] continues to grow at a rapid pace...”; and

WHEREAS, God’s Spirit opens our eyes to look at the fields ripe for harvest (John 4:35); and

WHEREAS, The Church’s proper response to the need for the sharing of the Gospel of Christ for the salvation of souls is founded

on the pure teachings of Holy Scripture and the leading in faith by the Holy Spirit; and

WHEREAS, The resources and assistance for mission initiatives, church multiplication, and outreach are available from various reliable sources for congregations, districts, and other agencies; therefore be it

Resolved, That congregations be led in earnest prayer to ask the Lord of the harvest to send forth laborers into His harvest fields (Luke 10:2); and be it further

Resolved, That all LCMS districts, circuits, congregations, and their baptized members be encouraged to work collaboratively at every level; to sponsor any of the following: a missionary, a church plant, a specialized ministry, or a mission; and to give due time and support to their chosen initiative(s); and be it further

Resolved, That this convention direct the Office of National Mission to work aggressively to increase awareness of its services and resources for the Synod’s congregations, institutions, schools, and professional church workers for training and equipping all God’s people, members, and families for joyful evangelization, sharing with confidence and courage their hope in Christ—namely, the forgiveness of sins and eternal life in His name; and be it further

Resolved, That congregations and their pastors, circuits, and other ministries be encouraged to seek opportunities for joint ventures to carry out the initiative(s) they choose; and be it finally

Resolved, That these joint ministry ventures be recognized, publicized, and joyfully celebrated with the blessing and prayers of all God’s people in The Lutheran Church—Missouri Synod.

Action: Adopted (9)

(Res. 1-05A was one of three resolutions [also Res. 1-04A and 1-08] adopted as a group after brief discussion [Yes: 738; No: 31].)

To Amend Bylaws 6.1.3 (h) and 6.2.1 (d), Auxiliaries and Recognized Service Organizations to Respect Church Relations Protocol Documents

RESOLUTION 1-06A

Overture 1-11 (CW, p. 138); President’s Report, Part 2 (TB, p. 17)

WHEREAS, The apostle Paul urges the Corinthians to do all things decently and in order (1 Cor. 14:40), and it is important that the church, the body of Christ, in carrying out the mission the Lord has given her to proclaim His precious Gospel of forgiveness and life, work decently and in order; and

WHEREAS, Agreement on the mission together with uniform practice will provide a context in which the church can be a good steward of the gifts God has given; and

WHEREAS, “An auxiliary exists as an arm of the Synod and has as its primary function aiding the Synod, specifically in programs that extend the ministry and mission of the Synod” (Bylaw

6.1.1) and “[i]t honors and upholds the doctrine and practice of The Lutheran Church—Missouri Synod” (Bylaw 6.1.3 [g]); and

WHEREAS, To be recognized as an auxiliary, it is required to “[c]oordinate plans and programs with those of the Synod through regular sharing and contact with representatives of those boards to which the Synod has assigned specific responsibilities (boards of the Synod will share with the auxiliaries in a similar manner)” (Bylaw 6.1.2.1 [d]); and

WHEREAS, “An auxiliary assumes the following responsibilities: (a) It reports annually, through its chief elected officer, to the President of Synod and, upon his request, to conventions of the Synod. (b) It provides the Synod, through its chief elected officer, with an annual program report for sharing with appropriate boards. (c) It keeps the Synod advised of any new program under consideration” (Bylaw 6.1.3); and

WHEREAS, A recognized service organization (RSO), “while independent of the Synod, fosters the mission and ministry of the church, engages in program activity that is in harmony with the programs of the boards of the Synod, and respects and does not act contrary to the doctrine and practice of Synod” (Bylaw 6.2.1); and

WHEREAS, The President of the Synod “shall be the chief ecumenical officer of the Synod” (Bylaw 3.3.1.1.2) and is responsible for official contacts with other church bodies, including the development of protocol documents between the LCMS and other church bodies; and

WHEREAS, The Lutheran Church—Missouri Synod has established protocol documents (agreements according to which we will work together) with its partner churches in foreign mission fields; and

WHEREAS, These protocol documents establish the relationships between the LCMS and partner churches; and

WHEREAS, The agencies, auxiliaries, and recognized service organizations benefit from the agreements between the LCMS and her partner churches; therefore be it

Resolved, That for the sake of good order and unified practice, the Bylaws of the LCMS be amended by adding the following paragraph (h) to Bylaw 6.1.3 and the following paragraph (d) to Bylaw 6.2.1:

PROPOSED WORDING

- 6.1.3 (h) It operates with freedom and self-determination in its mission independent of control by the Synod in its organization and administration, while at the same time it respects protocol documents that may exist between The Lutheran Church—Missouri Synod and her partner churches that have been made available to the auxiliary.
- 6.2.1 (d) Operating with freedom and self-determination in its mission independent of control by the Synod, a recognized service organization also respects protocol documents that may exist between The Lutheran Church—Missouri Synod and her partner churches that have been made available to the recognized service organization.

And be it further

Resolved, That any additional bylaw changes required by these changes be addressed by the Commission on Handbook in consultation with the Commission on Constitutional Matters; and be it finally

Resolved, That the President of the Synod establish regular dialog, at least biannually, between representatives of the Office of International Mission, the Office of Church Relations, and the auxiliaries of the Synod.

Action: Adopted (3)

(Res. 1-06A was adopted as presented [Yes: 867; No: 119] after discussion.)

To Support the Wittenberg Project for the Quincentennial Celebration of the Lutheran Reformation

RESOLUTION 1-07B

Overture L1-19 (TB, p. 31); Report 1-7 (CW, p. 18)

WHEREAS, The Lutheran Church—Missouri Synod, walking alongside its German partner church, the Independent Evangelical Lutheran Church (SELK), and with Concordia Publishing House through the International Lutheran Society of Wittenberg (ILSW), seeks to honor its Lutheran heritage as it approaches the 500th anniversary of the Reformation by nurturing and strengthening the faith of Christians and introducing the Christian faith to non-Christians; and

WHEREAS, The time for Lutheran teaching is now for visitors, scholars, and students—to journey to Wittenberg to learn the history, culture, and the effect of the Reformation; and

WHEREAS, Wittenberg welcomes the heirs of Luther’s legacy by welcoming home those who claim Wittenberg and its famed friar as the cradle of the great Reformation legacy; and

WHEREAS, The ILSW envisions a modern, renovated facility serving as an historic center for confessing Lutherans worldwide; and

WHEREAS, In 2006, the Synod’s Central Illinois District Church Extension Fund helped to purchase a historic structure in Wittenberg’s town center, the Old Latin School (1564), making possible a new era of Lutheran scholarship, outreach, witness, service, and education; and

WHEREAS, The ILSW, under the name “The Wittenberg Project” plans to renovate the Old Latin School and provide a comfortable, welcoming space designed for educational and cultural programs; for short-term guest housing for visitors, scholars, teachers, students, LCMS universities and seminaries; for research and theological writing; and as a platform for Gospel proclamation; and

WHEREAS, The Wittenberg Project can serve as a welcome center, establishing a clear and compelling Lutheran presence, and opening doors to further witness and mercy work in the community; and

WHEREAS, The quincentennial anniversary in 2017 of the posting of the Ninety-Five Theses is refocusing the world's attention on Luther and Wittenberg, The Lutheran Church—Missouri Synod and the International Lutheran Society of Wittenberg will have a rare and timely opportunity to welcome confessional Lutherans and visitors from around the world; and

WHEREAS, The Wittenberg Project will provide exposure to the legacy of Luther and the unique witness of Scripture and Lutheran Confessions (that we are justified by grace through faith in Christ alone); therefore be it

Resolved, That the LCMS in convention encourage all congregations and individuals within the Synod to support The Wittenberg Project prayerfully and financially; and be it further

Resolved, That all glory be given to God for the life, work, ministry, and legacy of Dr. Martin Luther.

Action: Adopted (7)

(After discussion, Res. 1-07B was adopted as presented by voice vote.)

To Work Together in Mission

RESOLUTION 1-08

President's Report, Part 2 (TB, pp. 5–8; 16–17)

Preamble

During the last 50 years, people's ideas about mission have changed owing to the ease of global transportation and communication, the affluence of North American society, and the desire of people to have direct and personal contact with a specific mission project.

This change in attitude toward mission has presented both blessings and challenges to the Synod's mission work around the world. Districts and congregations engaged in particular mission projects have experienced a greater fervor and interest in mission. In some cases, however, particular mission projects have caused tensions in church relations and a lack of coordination on the mission field.

WHEREAS, It is desirable and God-pleasing for God's people to work in unity as they carry out the Lord's commission in making disciples of all nations; and

WHEREAS, It is good Christian stewardship for those who walk together in the same synod to coordinate resources for maximum effect; and

WHEREAS, Districts and congregations engaged in particular mission projects do not always coordinate or inform the Synod of their efforts, thus creating potential inefficiencies and conflicts and, therefore, a weakening of their common mission; therefore be it

Resolved, That the Synod, by the next convention, develop and provide a mission best-practices policy document for districts and congregations engaged in mission projects to assist them better to carry out their mission in their life together; and be it further

Resolved, That these best practices include encouragement to districts and congregations to communicate their international mission activities to the Synod's Director of Church Relations and Offices of National and International Mission for the purposes of healthy coordination and good stewardship.

Action: Adopted (9)

(Res. 1-08 was one of three resolutions [also 1-04A and 1-05A] adopted as a group after brief discussion [Yes: 738; No: 31].)

To Prepare LCMS Congregations and Pastors for Defense of Our Christian Faith

RESOLUTION 1-09A

Overture 1-08 (CW, p. 137)

WHEREAS, Christ foretold that Christians throughout the world will suffer persecutions for Christ's name (John 16:33); and

WHEREAS, The preaching of Christ crucified and risen continues to be a stumbling block to secular society (1 Cor. 1:23) and the Christian Church in general, and the LCMS in particular will continue to experience increasing resistance to the Gospel and persecution on a broad scale (John 15:20); and

WHEREAS, Cultural shifts in secular society's attitude toward Christianity show increased opposition to the clear proclamation of the Gospel and confession of our Lutheran doctrine and teachings; and

WHEREAS, Civic events and governance within a secular world will affect ministry, as Satan uses these to increase tension within our Lutheran community while we strive to be faithful to God's Word and to love and serve our neighbors in need; and

WHEREAS, Purposeful, effective, and continuous catechesis on the Confessions of the Lutheran Church will lead to a more keen understanding of Lutheran apologetics, which enables a bold and faithful witness for the hope Lutheran Christians have in Christ (1 Peter 3:15); therefore be it

Resolved, That every pastor and congregation be encouraged to participate in the study of God's Word and of the Lutheran Confessions and Lutheran Apologetics in defense of their Christian faith; and be it further

Resolved, That Concordia Publishing House, Lutheran Hour Ministries, seminaries, and Concordia University System campuses be requested to publish materials to train congregational members and professional church workers on how to respond to persecution in their society and establish clear confessional proclamation of the Gospel; and be it finally

Resolved, That members of the Synod deal with one another in charity and grace as they seek to be faithful in their personal and public confession of our faith, life, and ministry.

Action: Adopted (9)

(During discussion, the addition of the words “Lutheran Hour Ministries, seminaries, and Concordia University System campuses” after “Concordia Publishing House” in the second resolve paragraph as accepted by the committee as a friendly amendment. Res. 1-09A was adopted as amended [Yes: 772; No: 11].)

To Develop Spanish and Multi-Lingual Capabilities in the Synod

RESOLUTION 1-10A

Overture 1-10 (CW, p. 138)

WHEREAS, Christ has given His mandate to make disciples of “all nations” by baptizing and teaching (Matt. 28:19); and

WHEREAS, Scripture tells us that gathered before the throne of God and before the Lamb is an uncountable multitude “from every nation, from all tribes and peoples and languages” (Rev. 7:9); and

WHEREAS, Loving our neighbors as ourselves may include knowing their language and customs; and

WHEREAS, Tens of millions of our neighbors do not know English as their first language; and

WHEREAS, “Faith comes from hearing, and hearing through the word of Christ” (Rom. 10:17); and

WHEREAS, Other Christian denominations in the United States have raised their expectations of their pastors and church workers to include proficiency in a second language; and

WHEREAS, The Synod’s International Center is moving toward communication in multiple languages; and

WHEREAS, The LCMS is historically an immigrant church, with worship services and Bible teaching often conducted in the mother tongue many decades after our forefathers came to this country; therefore be it

Resolved, That the Synod strongly urge that our Lutheran preschools and elementary schools introduce children to other languages and cultures; and be it further

Resolved, That the Synod strongly urge that our Lutheran elementary and high schools promote the study of a second language; and be it further

Resolved, That the Concordia University System and our two seminaries be encouraged to include in the curriculum for those preparing for church work a requirement for the study of Spanish or another modern language spoken by an immigrant population in the United States; and be it further

Resolved, That any plans for continuing education among ordained and commissioned workers be encouraged to include the study of a second modern language (such as Spanish, Mandarin, etc.) as a part of the curriculum; and be it further

Resolved, That the Synod recommend that congregations, where appropriate, offer ESL (English as Second Language) classes and other appropriate multilingual ministries for their communities and classes in Spanish or other modern languages appropriate to their communities in order to develop relationships with immigrant people; and be it finally

Resolved, That Concordia Publishing House provide distinctively Lutheran resources which teach Spanish and English as second languages.

Action: Referred to the Office of National Mission (9)

(Res. 1-10A was one of five proposed resolutions (also 1-12; 1-13A; 1-14; and 1-16) which were, without objection, referred to the Offices of National and/or International Mission with a single motion from the committee carried by a voice vote.)

To Recruit and Place More Career Missionaries

RESOLUTION 1-11

President’s Report, Part 2 (TB, p.2,17)

WHEREAS, Our Lord has commanded His Church to make disciples of all nations by baptizing and teaching (Matt. 28:19–20); and

WHEREAS, The harvest is plentiful but the laborers are few (Matt. 9:37); and

WHEREAS, The Lutheran Church—Missouri Synod currently has 68 career missionaries; and

WHEREAS, The opportunities for planting churches, showing mercy alongside those churches, and teaching in seminaries are virtually unlimited; and

WHEREAS, The global need for career missionaries vastly exceeds the present number of workers (e.g., the smallest of our five regions has 15 career missionaries but needs 70); therefore be it

Resolved, That The Missouri Synod establish as its mission priority to double the number of career missionaries engaged in church planting, mercy work, and theological education during the next triennium; and be it further

Resolved, That the convention chaplain lead the delegates in prayer to the Lord of the harvest to send out laborers into His harvest.

Action: Adopted

(After brief discussion, Res. 1-11 was adopted as presented [Yes: 936; No: 54].)

To Recognize and Give Thanks for Military and Institutional Chaplains

RESOLUTION 1-12

Report 1-7-CMO (CW, pp. 18–19, 26–27)

WHEREAS, The Lord of the Church continues to call servants into ministry with those who need special care; and

WHEREAS, In times of war and peace, our military chaplains continue to serve those in the armed services often at considerable risk and sacrifice; and

WHEREAS, Military members in harms way need to hear the Gospel of hope and healing in Jesus Christ; and

WHEREAS, Institutional chaplains continue to serve in hospitals, prisons, care facilities, and university campuses and as first responders, bringing God's Word to those in need; therefore be it

Resolved, That the LCMS gathered in convention recognize with thanksgiving to God the service of all military and institutional chaplains.

Action: Referred to the Offices of National and International Mission (9)

(Res. 1-12 was one of five proposed resolutions (also 1-10A; 1-13A; 1-14; and 1-16) which were, without objection, referred to the Offices of National and/or International Mission with a single motion from the committee carried by a voice vote.)

To Designate District Coordinators for Prison and Jail Ministry

RESOLUTION 1-13A

Overtures 1-06–07 (CW, p. 137)

WHEREAS, In Matthew 25:36 our Lord Jesus stressed the importance of ministering to those who are in prison by saying, "I was in prison and you came to Me"; and

WHEREAS, The early church's commitment to prison ministry is reflected in the words of Hebrews 10:34, "For you had compassion on those in prison"; and

WHEREAS, In recent years the LCMS has intentionally sponsored conferences and training sessions in prison and jail ministry; and

WHEREAS, Crime has touched virtually every congregation of the Synod by way of membership, relatives, or friends experiencing the crisis of imprisonment; and

WHEREAS, Each district of the Synod has within its region some large prison institutions and many jail settings; and

WHEREAS, Prison and jail ministry addresses God's Word not only to prisoners but also to ex-prisoners, their families, prison staff, and victims of crime; and

WHEREAS, Prison and jail ministry also offers many opportunities to share the Gospel with persons who do not yet know Jesus Christ; and

WHEREAS, Gaining access to correctional facilities in order to provide pastoral care can be a daunting task, especially to pastors without experience in such work; and

WHEREAS, A designated coordinator for prison ministry in each district will raise the profile of prison and jail ministry and coordinate and connect prison ministry efforts; therefore be it

Resolved, That the convention give thanks to God for the increased efforts of the Synod, its districts, and its congregations to share the Gospel of Jesus Christ with prisoners, ex-offenders, families of prisoners, prison and jail staff, and victims of crime; and be it further

Resolved, That the LCMS gathered in convention agree together to have a prison and jail ministry coordinator in each of our 35 districts, either volunteer or compensated, for the purpose of researching opportunities, training, providing guidelines, equipping congregations, and networking for prison and jail ministry; and be it finally

Resolved, That prison and jail ministry efforts throughout the LCMS include helping pastors and congregations become more sensitive to the needs of victims of crime and their families, especially needs for healing and reconciliation.

Action: Referred to Office of National Mission (9)

(Res. 1-13A was one of five proposed resolutions (also 1-10A; 1-12; 1-14; and 1-16) which were, without objection, referred to the Offices of National and/or International Mission with a single motion from the committee carried by a voice vote.)

To Advance Native American Ministry

RESOLUTION 1-14

Overture 1-12 (CW, p. 138)

WHEREAS, Our Lord has commissioned His Church to "[g]o therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19–20); and

WHEREAS, Our Lord has commanded His Church to "love your neighbor as yourself" (Matt. 19:19); and

WHEREAS, Many Native Americans live near LCMS congregations; and

WHEREAS, During the past decade poverty among Native Americans has increased more than four times the national average; and

WHEREAS, The incidence of poor access to health care, abuse of women and children, homelessness, suffering, and in some cases even death continues to increase disproportionately among Native

Americans (cf. “Tiny Little Laws” by Kathy Dobie in *Harper’s Magazine*, February 2011); and

WHEREAS, The unique suffering of many Native Americans compels the church to respond with compassionate gospel proclamation; therefore be it

Resolved, That LCMS districts review and build upon the work of their congregations with Native Americans by developing an intentional mission strategy for Native American ministry and informing the Office of National Mission of that strategy; and be it further

Resolved, That the Office of National Mission provide means of communication and networking so that districts become partners in Native American ministry.

Action: Referred to Office of National Mission (9)

(Res. 1-14 was one of five proposed resolutions (also 1-10A; 1-12; 1-13A; and 1-16) which were, without objection, referred to the Offices of National and/or International Mission with a single motion from the committee carried by a voice vote.)

To Encourage Further Support for Campus Ministry

RESOLUTION 1-15A

Overture 1-14 (CW, p.139)

WHEREAS, All university students are faced with unique challenges to their faith by the dominant secular, anti-Christian culture so prevalent on our nation’s public university campuses; and

WHEREAS, Those challenges also present countless opportunities for the Church both to confess the faith and to care for those who are unbelievers, including hundreds of thousands of international students and their families; and

WHEREAS, Derek Melleby, Director of College Transition Initiative, stated, “Scholars and researchers tell us that the years between 18 to 25 are considered critical years. Decisions are made during this time that are formative for the rest of life”; and

WHEREAS, Handing over the faith to those that follow is the task of every generation; and

WHEREAS, Campus ministries continue to be a source of church workers and lay leaders; and

WHEREAS, The Synod closed its campus ministry office in 2002, leaving many in campus ministry to continue this task without direct support from the Synod; and

WHEREAS, Many organizations have supported campus ministry in the Synod during this time, including Lutheran Student Fellowship (established in response to 1986 Res. 1-09); and

WHEREAS, The Office of National Mission has sought to restore campus ministry directly within the Synod’s structure through its support of the UNWRAPPED National LCMS Campus Min-

istry Conference held at Saint Louis University in 2013 and by its launching of the Synod’s bold and comprehensive new initiative for campus ministry, LCMSU; therefore be it

Resolved, That the Synod commend all those engaged in campus ministry throughout the church and continue to encourage them in their ongoing mission and ministry efforts on our nation’s campuses; and be it further

Resolved, That the Synod and districts encourage congregations and circuits to continue to care for their own college students and seek new opportunities to develop campus outreach at nearby colleges, universities, and vocational schools; and be it further

Resolved, That the Synod thank those organizations that have faithfully supported campus ministry over the last decade, including Higher Things (Christ on Campus), International Student Ministry, and the Lutheran Campus Mission Association; and be it further

Resolved, That the Synod express appreciation to those who participated in Gamma Delta and Lutheran Student Fellowship as a student leadership component, which is now being fully incorporated into LCMSU; and be it finally

Resolved, That the Synod recognize and give thanks to God for the efforts of the Office of National Mission through LCMSU, and that it continue to support and encourage the further development of campus ministry wherever possible for the sake of the Gospel and the young people of the Church.

Action: Adopted (9)

(During discussion of Res. 1-15A, the inclusion of the words “Gamma Delta and” before the words “Lutheran Student Fellowship” in the fourth resolve paragraph was accepted by the committee as a friendly amendment. The resolution was adopted as amended [Yes: 755; No: 4].)

To Encourage Captioning of All Video Materials

RESOLUTION 1-16

Overture 1-13 (CW, p. 139)

WHEREAS, The Synod, its districts, and Concordia Publishing House (CPH) make frequent and excellent use of video media in communications and study resources; and

WHEREAS, A significant portion of the people of the Synod are deaf, lately deafened (including the aged, who may have diminished capacity to hear), or hard of hearing, leading them to struggle to use or ignore video communications and resources; and

WHEREAS, This portion of the Synod would benefit from captioned video resources and communications, thereby increasing their effectiveness or use; and

WHEREAS, The video resources provided by the Synod, its districts, and CPH are seldom captioned; and

WHEREAS, Adding captioning after the video materials are released is cost prohibitive and frequently degrades the video quality of the resources; therefore be it

Resolved, That the Synod, its districts, and CPH be encouraged to provide all of their video materials with captioning included, not only for the deaf community, but also for the lately deafened and hard of hearing.

Action: Referred to the Offices of National and International Mission (9)

(Res. 1-16 was one of five proposed resolutions (also 1-10A; 1-12; 1-13A; and 1-14) which were, without objection, referred to the Offices of National and/or International Mission with a single motion from the committee carried by a voice vote.)

To Give Thanks for 100 Years of LCMS Work among Chinese Peoples

RESOLUTION 1-18

Report 1-7-CMO (CW, pp. 15, 21)

WHEREAS, One hundred years ago in 1913, Edward J. Arndt founded The Lutheran Church—Missouri Synod’s efforts in Central China; and

WHEREAS, Sixty-five LCMS missionaries served in mainland China prior to the revolution of 1949; and

WHEREAS, Two hundred LCMS missionary personnel have served in Hong Kong, Macau, and Taiwan; and

WHEREAS, Partner churches have been established in Hong Kong and Taiwan; therefore be it

Resolved, That the LCMS in convention acknowledge and give thanks for the efforts of these missionaries and their supporters and the fruit borne of those efforts by the power of the Holy Spirit; and be it further

Resolved, That the LCMS give thanks for renewed opportunities for mission work throughout the Chinese-speaking world today; and be it finally

Resolved, That the congregations of the LCMS fervently pray the Lord of the harvest to continue to send workers into the harvest in Asia and throughout the world, and to bless the harvest of life and salvation in the Chinese-speaking world.

Action: Adopted (9)

(After brief discussion, Res. 1-18 was adopted as presented by voice vote.)



Resolutions

2. Mercy

To Commend and Give Thanks for the Work of LCMS Disaster Response

RESOLUTION 2-01

Report 1-7-CMO (CW, pp. 18, 33)

WHEREAS, We have been taught to pray that our Father would rescue us from every evil of body and soul, possessions, and reputation (SC LP Seventh Petition); and

WHEREAS, LCMS Disaster Response is designed to carry out a comprehensive program to those whose times and days are perilous (LSB 766, stanza 7) through a Christian faith-based emergency relief and long-term assistance effort following natural and man-made disasters, engaging LCMS congregations, districts, and partner churches in collaborative ministries of mercy, with an objective of opening doors to the proclamation of the Gospel; and

WHEREAS, The LCMS awarded 238 national and international disaster relief grants totaling nearly \$11.5 million in the last triennium (e.g., the earthquake in Haiti; the tsunami in Japan; the flooding in Minot, ND; the tornado in Joplin, MO; Hurricane Sandy; the mass shooting in Newtown, CT; and the explosion in West, TX); and

WHEREAS, LCMS Disaster Response has an ongoing need for financial resources to bring healing to disaster victims; therefore be it

Resolved, That the Synod in convention commend and give thanks for the work of LCMS Disaster Response and all those who have assisted with the work nationally and internationally; and be it further

Resolved, That the Synod encourage its members to continue to support the work of LCMS Disaster Response with prayer for all those who suffer from all manner of disasters, volunteer assistance when there is the opportunity, monetary gifts by mail or through the LCMS Web site, and gift cards that may be used at national chains to replace food, clothing, and medications.

Action: Adopted (5)

(Res. 2-01 was adopted without debate by show of hands.)



Committee 2 Chairman David Benke

To Give Thanks and Praise to God for LIRS 75th Anniversary

RESOLUTION 2-02

Overture 2-09 (CW, p. 147)

WHEREAS, In 1939, Lutherans in the United States, committed to the mercy work of the church, rose up to help Lutheran refugees from Europe displaced by World War II; and

WHEREAS, Lutheran Immigration and Refugee Service (LIRS), in partnership with Lutheran congregations across the country, has resettled over 400,000 refugees in its 75 years of ministry; and

WHEREAS, Christians are called to welcome the stranger (Deut. 10:18–19; Matt. 25:36), working to protect, embrace, and empower migrants and refugees through ministries of service and justice; and

WHEREAS, LIRS in partnership with Lutheran congregations continues to serve over 10,000 refugees and 20,000 detained torture survivors, victims of trafficking, and unaccompanied children every year; and

WHEREAS, The ministry of LIRS is still sorely needed in today's war-strewn, conflict-ridden world; therefore be it

Resolved, That the Synod declare Sunday, June 22, 2014, as Refugee Sunday, in which congregations offer thanks and praise to God for the 75 years of mercy work for migrants and refugees through Lutheran Immigration and Refugee Service; and be it further

Resolved, That the Synod invite congregations to tell the stories of their acts of welcome to refugees and migrants—signs of witness, mercy, and life together; and be it further

Resolved, That the Synod utilize its communications mechanisms to share these stories and inspire action throughout the LIRS 75th anniversary year; and be it finally

Resolved, That the Synod encourage congregations and organizations to engage with and support the LIRS mission of welcoming the stranger through gifts of time, talent, and treasure.

Action: Adopted (5)

(Res. 2-02 was adopted by voice vote without discussion.)

To Give Thanks to God and Encourage Support for the Ministries of Lutheran Services in America and Lutheran World Relief

RESOLUTION 2-03A

Report 1-7; 1-7-CMO (CW, pp. 10, 26, 32, 35)

WHEREAS, Lutheran Services in America (LSA), an inter-Lutheran organization, creates opportunities to touch the lives of people in thousands of communities throughout the United States and the Caribbean through ministries of health care, aging and disability support, community development, housing, and child and family strengthening; and

WHEREAS, Lutheran World Relief (LWR), an inter-Lutheran organization, provides focused response to emergencies, relieves suffering and poverty by working among the poorest in rural and remote regions of over 35 countries, and promotes justice around the world; and

WHEREAS, Through the faithful ministries of LSA and LWR, the Lord extends His mercy to those in need; and

WHEREAS, Both LSA and LWR primarily exist through generous material and financial support of individuals and congregations; and

WHEREAS, The faithful prayers of the saints have greatly strengthened and encouraged these ministries; therefore be it

Resolved, That the Synod in convention offer thanks and praise to God for His works of mercy extended through these organizations; and be it further

Resolved, That the Synod commend LSA and LWR for their faithful stewardship of the resources entrusted to them in responding to the various service needs and opportunities in the world; and be it finally

Resolved, That the Synod encourage congregations and individuals to support the mercy ministries of LSA and LWR through fervent prayer and generous giving of their time, treasures, and talents.

Action: Adopted (5)

(Res. 2-03A was adopted as presented, without discussion [Yes: 952; No: 23].)

To Commend the LCMS National Housing Support Corporation

RESOLUTION 2-04

Report 6-03-01 (CW, pp. 114–115)

WHEREAS, Our Lord commands us to love our neighbors as ourselves (Mark 12:31); and

WHEREAS, Christ Jesus in His ministry on earth provided us the most perfect example of living this command through His attention to both the spiritual and bodily needs of people; and

WHEREAS, Housing and shelter are basic human needs, present in the communities that the Synod serves; and

WHEREAS, Housing and community development services can play a vital role in revitalizing LCMS congregations in areas that have been economically ravaged and blighted; and

WHEREAS, The LCMS has a rich history of providing shelter and housing support to those in need, as exemplified in its leadership in the Keys for Christ affordable housing campaign, the Brooklyn Nehemiah housing project, the Saint Louis College Hill neighborhood revitalization project, and the Fort Wayne St. Peter's Roman Catholic/Zion Lutheran neighborhood revitalization effort; and

WHEREAS, LCMS housing projects have created more than a half a billion dollars in new housing and provided homes for more than 15,000 families since 1970; and

WHEREAS, The LCMS National Housing Support Corporation (Lutheran Housing Support), the Synod's housing intermediary since 2007, has been the beneficiary and distributor of more than \$5.7 million in grants, training, and consulting services for the betterment, improvement, and revitalization of communities spearheaded by LCMS entities throughout the United States; and

WHEREAS, Lutheran Housing Support continues the Synod's rich legacy of serving our neighbors' bodily needs through housing and community development services; therefore be it

Resolved, That the Synod thank God for His blessings and gift—most specifically the opportunities that He has provided to serve our neighbors' needs of body and soul; and be it further

Resolved, That the Synod give thanks for the work of Lutheran Housing Support on behalf of LCMS congregations, districts, and recognized service organizations; and be it further

Resolved, That the LCMS continue to pray for and support housing and community development efforts; and be it finally

Resolved, That LCMS congregations, districts, and recognized service organizations be encouraged to take leadership roles in neighborhood revitalization efforts near LCMS congregations, providing opportunities for Gospel proclamation.

Action: Adopted (5)

(Res. 2-04 was adopted as presented, without debate [Yes: 867; No: 15].)

To Allow Extension of Calls to Specialized Pastoral Ministers

RESOLUTION 2-05B

Overture 2-01 (CW, p. 143)

WHEREAS, The LCMS currently calls ordained pastors to serve as full-time active-duty military chaplains through the Board for International Mission; and

WHEREAS, The LCMS had called Veterans Administration (VA) chaplains and Federal Bureau of Prison (BOP) chaplains through the former Board for Mission Services, but the LCMS restructuring has resulted in moving VA and BOP chaplains to the Office of National Mission; and

WHEREAS, The Commission on Theology Church Relations has recognized the validity of the divine call in specialized fields of service such as chaplains:

The call to proclaim Law and Gospel does not take place in a vacuum. It occurs within specific contexts and situations. According to the second principle [recognition of the congregation's needs] we may conclude that, in addition to regular Word and sacrament ministry within congregations, the church's need for particular gifts or specialized skills at times is best met by something less than an open-ended call. We may proceed in this way [and have already done so] as long as we do not undermine the divine institution of the office or hinder in any way the proclamation of the whole counsel of God. Such has been the case within The Lutheran Church—Missouri Synod for much of its history with regard to theological professors, district and Synod officials, military chaplains, campus pastors, missionaries, church planters, etc. Several examples can illustrate such situations. (*The Divine Call*, Feb. 2003, p. 39)

And

WHEREAS, LCMS specialized pastoral ministers (rostered institutional chaplains, pastoral counselors, and teachers of chaplaincy and pastoral counseling) serve within the Church's healing ministry of Christ and are an integral part of a long tradition in the LCMS of providing specially trained ministers to carry out the mission and ministry of the Church in very challenging and demanding settings in life; and

WHEREAS, The LCMS currently endorses specialized pastoral ministers through the Office of National Mission but does not call ordained or commissioned ministers to serve as specialized pastoral ministers through the Board for National Mission, which has resulted in ordained and commissioned ministers currently serving in ministries of chaplaincy, pastoral counseling, and clinical education without a call for ministry; and

WHEREAS, The former Board for Human Care Ministries had thoroughly studied this matter in consultation with the Secretary of the Synod and the Synod's legal counsel over several years; and

WHEREAS, The former Board for Human Care Ministries appointed LCMS World Relief and Human Care staff to submit an overture to the 2010 LCMS convention to amend bylaws to allow the extension of calls to specialized pastoral ministers (2010 Res. 6-03); and

WHEREAS, The current bylaws for the Board for National Mission do not provide for the calling of workers for the ministries in domestic areas; therefore be it

Resolved, That Bylaw 3.8.2 be amended by the addition of the following paragraph after the bulleted items under the first paragraph as follows:

PROPOSED WORDING

Board for National Mission

3.8.2 ...Upon recommendation of the Office of National Mission, the Board for National Mission shall serve as a calling agency for institutional and agency chaplains and other non-foreign specialized ministers (e.g., Veterans Administration chaplains, Bureau of Prison chaplains, hospital chaplains, pastoral counselors, and teachers of chaplaincy and pastoral counseling) after consultation with the appropriate district president(s) (cf. Bylaw 2.12.1.4).

Action: Adopted (5)

(After brief discussion, Res. 2-05B was adopted as presented [Yes: 875; No: 61].)

To Encourage a Strong Finish for the Lutheran Malaria Initiative (LMI) and Give Thanks for the Effect LMI Has Had on the Global Fight to End Malaria-Related Deaths in Africa

RESOLUTION 2-06

Report 1-7-CMO (CW, pp. 26, 32)

WHEREAS, One hundred percent of LCMS districts and twenty-six percent of LCMS congregations are actively engaged in fundraising efforts to help end malaria deaths in Africa; and

WHEREAS, To date, the Lutheran Malaria Initiative (LMI), in partnership with Lutheran World Relief (LWR) and the United Nations Foundation (UNF), has received over seven million dollars from US Lutherans to help educate, treat, and prevent malaria deaths in sub-Saharan Africa; and

WHEREAS, God has granted a measure of success to our and other organizations' efforts to eradicate malaria deaths in Africa, so that the rate of children dying from malaria has decreased from one every thirty seconds in 2010 to one every sixty seconds in 2012; and

WHEREAS, One hundred percent of dollars received enabled church partners in sub-Saharan Africa to provide quality malaria education, prevention, and treatment programming; and

WHEREAS, The LCMS will continue to provide quality malaria education and treatment programming through LMI and its partner churches until all available funding is exhausted; and

WHEREAS, LMI gives partner churches the opportunity to extend Christ's hand of mercy alongside a witness to the Gospel; therefore be it

Resolved, That the LCMS encourage a strong finish for LMI, as it concludes as planned on World Malaria Day 2014 (April 25); and be it further

Resolved, That the LCMS continue to apply unsolicited gifts and offerings to malaria-related mercy work beyond the conclusion of LMI; and be it further

Resolved, That the LCMS in convention thank LWR and the UNF for their partnership and support in helping to end malaria deaths in sub-Saharan Africa; and be it finally

Resolved, That the LCMS in convention thank its congregations, schools, agencies, and households for their generosity and creativity as they provide for the malaria-related needs of our brothers and sisters in sub-Saharan Africa and offer thanks to God for the demonstrated success of malaria eradication efforts thus far.

Action: Adopted (5)

(Res. 2-06 was adopted as presented by voice vote, without discussion.)

To Emphasize Biblical Teaching of Sexuality, Marriage, and Family

RESOLUTION 2-07A

Overture 2-05 (CW, pp. 145–146)

WHEREAS, “God created man in His own image, in the image of God He created him; male and female He created them” (Gen. 1:27), which is foundational for all teaching about marriage and family (Matt. 19:4–6); and

WHEREAS, The earthly relationship between husband and wife is to reflect Christ's relationship to His bride, the Church (Eph. 5:21–33); and

WHEREAS, God's gift of sex is to be used only within the marriage covenant between one man and one woman for the purposes of creating new human life (Gen. 1:27–28), celebrating the unconditional love and commitment between husband and wife (Song of Songs; Matt. 19:4–6) and restraining lust (1 Cor. 7:9); and

WHEREAS, Scripture is clear that all sexual activity outside of the marriage covenant (e.g., fornication, adultery, sexual co-habitation, polygamy, pornography, pedophilia, prostitution, same-sex intercourse, and all sexual lust) is condemned by God (Lev. 18 & 20; Matt. 19:4–12; Rom. 1:26–32; 1 Cor. 5:1–6:20; 1 Thess. 4:1–8); and

WHEREAS, The Holy Scriptures teach us that Christ Jesus has borne all the sins of the body upon Himself so that the Church might proclaim the compassionate Lord to all who struggle with

every sin of the body and bear witness by her actions of the Lord's mercy; and

WHEREAS, President Matthew Harrison has appointed a LCMS task force which, as of its first meeting in February of 2013, decided to call itself “God's Gift of Sexuality Task Force,” whose purpose is to educate the church and society about Scripture's teaching regarding sexuality and marriage as well as to provide biblically sound resources for the church and society; therefore be it

Resolved, That the LCMS in convention encourage the task force in its work; and be it further

Resolved, That the Office of National Mission produce and disseminate Bible-based materials dealing with human sexuality to empower faithful and God-pleasing lives and assist individuals and families struggling with these issues; and be it further

Resolved, That LCMS leaders and congregations continue to seek avenues to proclaim God's truth in all matters of sex and sexuality; and be it further

Resolved, That all Christians be encouraged to proclaim forgiveness in Christ Jesus and show mercy and compassion toward those caught up in any and all sexual sin, and to help those who struggle with these sins and their consequences in their own lives and in the lives of all burdened by these sins; and be it finally

Resolved, That pastors and congregations be encouraged to seek practical ways to show mercy to those who have been caught up in sexual sin, especially through confession, absolution, and restoration to the body of Christ.

Action: Adopted (5)

(After debate, Res. 2-07A was adopted as presented [Yes: 901; No: 40].)

To Challenge Congregations to Engage in Works of Mercy in Their Communities

RESOLUTION 2-08

President's Report, Part 2 (TB, pp. 18–19)

WHEREAS, Mercy to the world lies in the heart of God and is at the center of our Lord's incarnate and atoning love for the world (John 3:16–17; 1 John 3:16–17; Phil. 2:1–11); and

WHEREAS, God's saving compassion for all people, both body and soul, as demonstrated in Christ's own resurrection, animates the church's work for those in need (Eph. 1:19–20; 1 Tim. 2:4); and

WHEREAS, God's gift of forgiveness and new life in Christ begets merciful living (Rom. 7:4–6); and

WHEREAS, Christ's church has a corporate life of mercy that serves all peoples both within and beyond the household of faith (Gal. 6:10); and

WHEREAS, Congregations are privileged to cooperate with others (cooperation in externals), working actively in their communities to address human needs; and

WHEREAS, Lutheran theology commends the Church's ministry of mercy as an essential fruit of her faith, as exemplified in President Matthew Harrison's booklet, *Theology for Mercy*; therefore be it

Resolved, That every congregation of the LCMS be challenged to engage purposefully in extending Christ's ministry of mercy in their communities, including

- Intentional study of the Lutheran Church's theology of mercy;
- Careful examination, in consultation with the community, of their ministry contexts in order to discover God-given opportunities for merciful service;
- Preparation and implementation of a plan of service in the community; while
- Seeking opportunities, when possible, for cooperation with other community agencies in carrying out this ministry; and be it further

Resolved, That this convention commend to LCMS congregations the booklet *Theology for Mercy* to provide framework for this engagement.

Action: Adopted (5)

(Res. 2-08 was adopted without discussion [Yes: 913; No: 22].)

To Encourage Christian Citizenship and Vigilance

RESOLUTION 2-09A

Overtures 2-02-2-04 (CW, pp. 143-145)

WHEREAS, Christians are called to obey governing authorities (Rom. 13:1-8, AC XVI 6); however, when human authority violates God's will, Christians are bound to "obey God rather than men" (Acts 5:28-29, AC XVI 7); and

WHEREAS, The teaching of the two realms affirms that civil government is to be concerned with things other than the Gospel and should not exercise its authority in the church (AC XXVIII 11-12), also allowing the Christian to use political laws and public redress for the benefit of civil life (Ap XVI); and

WHEREAS, Recent years have witnessed increasing challenges to the right to the free exercise of religion as protected by the First Amendment, such as actions taken by federal, state, or local governments that mandate that religious employers provide contraceptives which include abortifacients under their employee health insurance plans (such as 77 Fed. Reg. 8725—HHS Mandate); and

WHEREAS, The Holy Scriptures clearly teach that human beings are created in the image of God, formed and knit together by God Himself in the womb, and therefore prohibit every sort of murder, including abortion (Gen. 1:26-27, 9:6; Ps. 139:13; Ex. 20:13; Matt. 5:21-22; James 3:9-10); and

WHEREAS, Science describes the beginning of human life as fertilization—that is, the formation of a human embryo, a unique human being, takes place the moment sperm and egg are joined;¹ and

WHEREAS, On October 5, 2012, the LCMS launched the "Religious Liberty: Free to Be Faithful" campaign (www.lcms.org/freetobefaitful) aimed at inspiring LCMS rostered and lay members to "take action to protect the freedom of religion" (10/5/12 launching letter); therefore be it

Resolved, That the LCMS in convention encourage all Christians earnestly to pray for federal, state, and local elected and appointed officials, that they may carry out their duties faithfully in a manner consistent with God's Word and His will, for the general welfare and benefit of all citizens (1 Tim. 2:1-2); and be it further

Resolved, That the LCMS call upon all Christians to be loyal citizens, adhering to the laws of the United States of America and state and all local governments, insofar as such laws of said governments do not contradict or contravene the eternal and everlasting truth set forth in God's Word; and be it further

Resolved, That the Synod gathered in convention show its strong support by delegate vote for the "Religious Liberty: Free to Be Faithful" campaign and for the Synod leaders as they speak on these issues; and be it finally

Resolved, That this convention give thanks to those working with it in the civil realm (Beckett Fund, the Alliance Defending Freedom, and all others who share the Synod's concerns) for their support and help in defending the religious freedoms accorded by the First Amendment of the United States Constitution.

Action: No action taken (5)

(During discussion, a motion to amend the second resolve paragraph by replacing the words "so long as the actions and" with the words "insofar as such" was accepted by the committee as a friendly amendment. Discussion was interrupted by the calling of the Orders of the Day, and the resolution was not brought again to the convention floor for action.)

Notes

¹ Notes: LCMS Sanctity of Human Life Committee, "Response to Resolution 6-10: Guidance on Contraceptive Methods," n.d., <http://www.lcms.org/page.aspx?pid=864> (Accessed February 20, 2012), 3; Maureen Condic, "A Biological Definition of the Human Embryo," chapter 11 in *Persons, Moral Worth, and Embryos: A Critical Analysis of Pro-Choice Arguments*, ed. Stephan Napier (Springer Science +Business Media, 2011).

To Encourage Districts and Congregations
to Utilize the *Planting Gospel Seeds While Serving
Human Needs* Training Process

RESOLUTION 2-11

Report 1-7-CMO (CW, p. 25)

WHEREAS, Christ's disciples of all time are instructed in Holy Scripture to care for both spiritual and physical needs (Acts 6:2-4); and

WHEREAS, Jesus' own ministry was characterized by a care for both body and soul (Matt. 9:35; John 5); and

WHEREAS, The Augsburg Confession (Article XX on Good Works) teaches that good works, such as are demonstrated in the care for the neighbor or neighborhood in distress, are fruits of faith created in human hearts by the Holy Spirit when the Gospel is proclaimed in its truth and purity; and

WHEREAS, Care for bodily needs served by concrete ministries of mercy (e.g., after-school care, food pantries, assistance for immigrants, job-related transportation assistance, and English as a Second Language classes) creates an initial point of contact ("pre-evangelism") and a means of developing close and trusting relationships which form a basis for sharing a genuine Gospel witness; and

WHEREAS, The United States has been described as one of the richest mission fields in the world; therefore be it

Resolved, That the Synod in convention commend the LCMS Office of National Mission's *Planting Gospel Seeds While Serving Human Needs* process as both a congregational revitalization and church planting tool; and be it further

Resolved, That the LCMS Office of National Mission encourage districts and congregations to utilize the *Planting Gospel Seeds While Serving Human Needs* training process and develop additional training materials to introduce, offer, sustain, and expand existing efforts to encourage congregations to immerse and root themselves in their immediate neighborhoods for the sake of proclaiming the Gospel.

Action: Adopted (5)

(After brief discussion, Res. 2-11 was adopted as presented [Yes: 869; No: 33].)

To Speak re Employment of Women
in Military Combat

RESOLUTION 2-12A

Overture 2-10 (CW, pp. 147-148)

WHEREAS, On January 24, 2013, the U.S. Department of Defense announced its intent to lift our nation's Department of Defense ground combat exclusion which presently prohibits women from serving in ground combat positions, an exclusion upheld by the U.S. Supreme Court; and

WHEREAS, The women of the LCMS may be subject to registering for selective service and a possible draft, as the rationale provided by the U.S. Supreme Court in prohibiting this practice was the Department of Defense's ban on women in combat; and

WHEREAS, Biblical arguments against women serving in combat positions have been marshaled by many Christians, including members of the LCMS, who strongly object to the Department of Defense's decision, such arguments being based on specific texts (Gen. 1-2, Deut. 22:5, and Eph. 5:25); therefore be it

Resolved, That the LCMS support those who have a religious and moral objection to women serving in ground combat positions; and be it further

Resolved, That the CTCR study this issue and produce a statement that can be considered and acted upon by the Synod in its next convention.

Action: Adopted (5)

(Before introducing Res. 2-12A, the committee deleted the words "and/or participating in the selective service system and being subject to a possible draft" at the end of the first resolve paragraph. During discussion of the resolution as introduced, a substitute motion was offered (Ov. 2-10 "To Speak Boldly re Employment of Women in Military Combat") which the assembly determined not to consider [Yes: 247; No: 758]. When debate was ended, the resolution was adopted [Yes: 947; No: 63] as presented by the committee.)

Resolutions

3. Life Together

To Expand the Koinonia Project

RESOLUTION 3-01A

Overtures 3-08–09, L3-44 (CW, pp. 151–152; TB, pp. 32–33)

WHEREAS, The Constitution of the Synod (Article XI B 3) enjoins the President to “conscientiously use all means at his command to promote and maintain unity of doctrine and practice in all the districts of the Synod”; and

WHEREAS, Dr. Matthew Harrison, both before and after his election to the presidency of the Synod, described the potential for a process called the Koinonia Project, which seeks to bring about agreement under God concerning controverted matters of doctrine and practice through disciplined study of Scripture and the Lutheran Confessions and intense brotherly conversation; and

WHEREAS, “The Koinonia Project cannot be a political process, but must be a spiritual process centered in the Word of God, repentance and prayer, forgiveness and charity. A resolution of the Synod will not resolve our problems” (draft of the Koinonia Project dated 3/2/11); and

WHEREAS, The goals of the Koinonia Project are laudable goals for which all fervently pray; and

WHEREAS, The Koinonia Project has been in its initial stages since the 2010 Synod convention, with preliminary activities taking place in eleven districts and in the Council of Presidents; and

WHEREAS, A framework has been established in the Koinonia Project concept paper, which can be found on the Synod’s Web site (<http://www.lcms.org/Document.fdoc?src=lcm&id=884>); therefore be it

Resolved, That the Synod in convention encourage widespread support for, and participation in, the Koinonia Project throughout all levels of the Synod; and be it further

Resolved, That the President of the Synod be encouraged and supported to develop (a) a Web site that can be regularly updated with information about the Koinonia Project; (b) more resources (particularly Bible studies); and (c) ways for study groups to share results across the Synod; and be it further

Resolved, That the continued participation of the Council of Presidents, the Commission on Theology and Church Relations, as well as that of the theological faculties of our seminaries, colleges, and universities, be encouraged; and be it further

Resolved, That to lead by example and to demonstrate to the entire Synod that this project can bear fruitful fruits, the Presi-



Committee 3 Chairman Donald Fondow

dent of the Synod be directed to divide the elected presidents of each district and the vice-presidents of the Synod into three study groups who will, by random draw, study Koinonia together, with progress of each study group reported on the newly developed Web site; and be it further

Resolved, That circuit counselors be encouraged to use at least a portion of their monthly (*Winkel*) meetings to foster the kinds of theological discussions the Koinonia Project seeks to foster; and be it further

Resolved, That future plans include the participation of church workers and laity at the district, circuit, and parish levels; and be it finally

Resolved, That this convention give thanks to the Lord of the Church for preserving His pure and saving doctrine among us and pray for God-given courage to resist the danger of shrinking back from the difficulty of the Koinonia Project.

Action: Adopted (1)

(During discussion, a motion to insert the following resolve paragraphs was accepted by the committee as a friendly amendment: “*Resolved*, That to lead by example and to demonstrate to the entire Synod that this project can bear fruitful fruits, the President of the Synod be directed to divide the elected presidents of each district and the vice-presidents of the Synod into three study groups who will, by random draw, study Koinonia together, with progress of each study group reported on the newly developed Web site; and be it further *Resolved*, That circuit counselors be encouraged to use at least a portion of their monthly (*Winkel*) meetings to foster the kinds of theological discussions the Koinonia Project seeks to foster; and be it further.” After debate was ended, Res. 3-01A was adopted as amended [Yes: 869; No: 102].

To Respect One Another and Put the Best Construction on All Things

RESOLUTION 3-02B

Overtures 3-10, L3-44 (CW, p. 152; TB, pp.32–33)

WHEREAS, In these turbulent times, Synod officials, pastors, congregations, and individual Christians are often called upon to make difficult decisions in complex and critical situations; and

WHEREAS, Our Lord admonishes us to address private offenses privately first (cf. Matt. 18:15); and

WHEREAS, St. Paul, under the inspiration of the Holy Spirit, addresses a public offense swiftly and publicly first (Gal. 2:11–14); and

WHEREAS, St. Paul further writes, “[I]f anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness” (Gal. 6:1 ESV); and

WHEREAS, Electronic and traditional media afford the means to give and receive both direct and indirect offense; and

WHEREAS, Slandorous behavior hurts individuals, the Church (which is the body of Christ), and the proclamation of the Gospel to those outside the Church; therefore be it

Resolved, That members of the Synod encourage each other to approach such situations with prayer, the study of God’s Word and the Lutheran Confessions, the counsel of brothers and sisters in Christ, and the desire to act boldly and faithfully on behalf of the Gospel of Jesus Christ; and be it further

Resolved, That we recognize that because such situations vary from place to place, local pastors, congregations, and officials are ordinarily in a better position to make responsible decisions than those who are farther away; and be it further

Resolved, That in light of the Eighth Commandment and its explanation in the Small and Large Catechisms, members of the Synod be encouraged to put the best construction on the words and actions of others; and be it further

Resolved, That when there is disagreement with the words and actions of a pastor, congregation, or official in such situations, members of the Synod admonish one another to address those differences personally and privately before making our disagreements public or bringing formal charges against each other; and be it finally

Resolved, Even when there seem to be clear violations of God’s Word and the Lutheran Confessions, that harsh characterizations be avoided and that these issues be addressed in a spirit of gentleness.

Action: Adopted (8)

(When Res. 3-02A was introduced by the committee (Session 1), an amendment to delete the second resolve paragraph was followed by a motion to send the resolution back to the committee for further modification, which motion carried [Yes: 740; No: 241]. When Res. 3-02B was brought forward by the committee (Session

8), a motion to postpone consideration until Res. 3-10A could be considered failed. A motion was then introduced to amend the resolution by inserting a new (additional) second resolve paragraph: “*Resolved*, That we recognize that because such situations vary from place to place, local pastors, congregations, and officials are ordinarily in a better position to make responsible decisions than those who are farther away; and be it further.” This motion was discussed and carried [Yes: 510; No: 459]. When debate was ended, Res. 3-02B was adopted as amended [Yes: 873; No: 115].)

To Support, Commend, and Increase Witness, Mercy, and Life Together Ministry of Lutheran Schools

RESOLUTION 3-03A

Overture 3-01 (CW, p. 149)

WHEREAS, Elementary and secondary schools in The Lutheran Church—Missouri Synod (LCMS) have a long and distinguished history in America, participating in the mission of Christ’s Church for more than 175 years; and

WHEREAS, Dr. Martin Luther’s words ring as true in the 21st century as when he wrote them: “For if the devil is to be dealt a blow that really hurts, it must be done through young people who have come to maturity and knowledge of God, and who spread His word and teach it to others” (“To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools,” 1524); and

WHEREAS, Lutheran schools bear witness to the importance our forebears gave to Dr. Luther’s imperative in the same 1524 document that “for the sake of the Church, we must have and maintain Christian schools”; and

WHEREAS, Schools in the LCMS have been established to encourage, support, equip, and empower parents in their duty and responsibility to bring their children up “in the discipline and instruction of the Lord” (Eph. 6:4 ESV); and

WHEREAS, Schools in the LCMS strive to connect the congregation to the community they serve through daily instruction, activities, and programs; and

WHEREAS, Congregations and Lutheran day schools within the LCMS also operate 1,376 early childhood centers and preschools, serving more than 121,000 children; and

WHEREAS, LCMS congregations operate 871 elementary schools serving more than 90,000 students; and

WHEREAS, 88 domestic and 3 international Lutheran high schools (Hong Kong, Shanghai, and Hanoi) touch the lives of more than 17,000 students and their families; and

WHEREAS, 59 percent of LCMS congregations are involved in operating schools, preschools, or early childhood centers; and

WHEREAS, The purpose and mission of Lutheran schools is to make disciples for Christ (Matt. 28:19–20), help individuals grow into the stature of Christ (Eph. 4:16, 2 Peter 3:18), and help equip individuals for every good work (2 Tim. 3:17) according to the Synod's emphases of witness, mercy, and life together; and

WHEREAS, Lutheran schools provide a strong witness to their communities through rigorous academic programs, competitive athletic programs, and a passion for the arts; and

WHEREAS, In Lutheran schools, families outside the church are often drawn to life together with LCMS families, thus facilitating a Gospel witness; therefore be it

Resolved, That the LCMS in convention congratulate its Lutheran schools and their associated students, parents, teachers, administrators, and congregations for their ongoing contributions to Lutheran education; and be it further

Resolved, That this convention affirm Dr. Luther's urgent call to establish and maintain Christian schools; and be it further

Resolved, That LCMS Lutheran schools be urged to excellence in all areas of the educational enterprise (pedagogy, assessment, technology, etc.); and be it further

Resolved, That the commitment to proclaiming the pure Gospel of our Lord Jesus Christ as taught in the Scriptures and the Lutheran Confessions be a major focus of the ethos of the school, so that hope and healing may be applied to the students and families of our Lutheran schools; and be it finally

Resolved, That this convention unequivocally and passionately encourage all church leaders (ordained, commissioned, and laity) to support and increase, both at the Synod and local levels, the education ministry that is Lutheran schools.

Action: Adopted (7)

(During discussion of Res. 3-03A in Session 1, an amendment was introduced to add a resolve paragraph: "Resolved, That this convention urge LCMS congregations who operate Christian day schools to make it a priority to staff their school by extending calls to teachers and commissioned worker rather than to contract teachers (whether or not these teachers are eligible to accept a call)." When debate was ended and the proposed amendment failed [Yes: 311; No: 696], the Orders of the Day were called. After brief additional discussion during Session 7, Res. 3-03A was adopted as presented [Yes: 903; No: 9].

To Authorize a Blue Ribbon Committee on Lutheran Schools

RESOLUTION 3-04

Overture 3-02 (CW, p. 149)

WHEREAS, Lutheran Church—Missouri Synod (LCMS) schools (early childhood, elementary, and high schools) are the second-largest parochial educational system in the US; and

WHEREAS, A combination of factors, including parishes with aging and declining congregational membership, lower percentages of congregational students in Lutheran schools, lower school enrollments in many school districts due to changing demographics, economics, and cost factors involved in operating a Lutheran school have had a negative impact on urban, rural, and suburban Lutheran schools; and

WHEREAS, These factors have led to what amounts to a wholesale retreat from Lutheran education in urban areas across the country and increasing pressure on rural and suburban schools economically; and

WHEREAS, The critical ministry of Lutheran education and catechesis in a quality educational setting is in crisis in many areas of the LCMS; and

WHEREAS, It is imperative that the Office of National Mission find more effective ways to assist our congregations to embrace Lutheran Schools as a critical ministry in congregational life and to support our schools as they serve in the 21st century; therefore be it

Resolved, That the Office of National Mission be authorized to convene a blue ribbon committee on Lutheran schools; and be it further

Resolved, That the economic needs not only of congregations but also of commissioned rostered and non-rostered workers and teachers be taken into account in this analysis; and be it further

Resolved, That beyond a comprehensive analysis, a set of collaborative and creative options for the future of Lutheran schools in the 21st century be developed during this triennium; and be it further

Resolved, That creative solutions and implementations be analyzed as "pilot projects" by the blue ribbon committee; and be it finally

Resolved, That the report, analysis, and recommendations toward creative, collaborative educational options for Lutheran schools be presented to the delegates attending the 2016 LCMS convention.

Action: Adopted (7)

(As discussion on Res. 3-04 began, a motion to amend the resolution inserting additional paragraphs regarding home schooling was ruled a substitute motion and out of order. Without further debate, the resolution was adopted as presented [Yes: 916; No: 25].

To Address Responsible Internet Use in Congregations

RESOLUTION 3-05

Overture 3-43 (CW, pp. 161–162)

WHEREAS, We believe, teach, and confess that we are redeemed by the grace of Jesus Christ and are called to newness of life in Christ; and

WHEREAS, Statistics on Internet pornography and other ungodly usage indicate that such abuse is rampant in our culture (e.g. 2008 Ambassadors of Reconciliation Bible Study: Responding to Sexual Temptation in a High Tech Society, Billings, MT); and

WHEREAS, Christians and church workers are susceptible to temptations (i.e., pornography, gambling, cyber-bullying, sexting, etc.) accessible via the Internet and technological media; and

WHEREAS, St. Paul admonishes the believers with these words: “But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving” (Eph. 5:3–4); and

WHEREAS, Accountability to another person is an effective means of ensuring appropriate social conduct; therefore be it

Resolved, That district presidents continue to provide leadership to their district pastors and church worker conferences in recognizing these dangers and developing strategies to prevent such behaviors and to respond to those struggling with them; and be it further

Resolved, That each of the congregations and schools of the LCMS be encouraged to warn and instruct their members about such abuses and how they can be avoided and overcome; and be it further

Resolved, That LCMS congregations and schools be encouraged to pursue Internet accountability software and encourage usage by their church workers and members; and be it further

Resolved, That member congregations and schools be encouraged to establish and implement Internet usage policies and employ Internet accountability software on congregation and school-owned computers and other types of electronic devices; and be it finally

Resolved, That the President’s task force on same-sex issues be encouraged to develop guidance and resources for addressing the misuse of the Internet, especially Sixth Commandment issues, and that the Office of National Mission be directed to address these issues.

Action: Adopted (7)

(As Res. 3-05 was being discussed, a suggestion to add the words “continue to” after “district presidents” in the first resolve paragraph was accepted by the committee as a friendly amendment. The resolution was then adopted as amended [Yes: 980; No: 26].)

To Adopt Mission and Ministry Emphases for the 2013–2016 Triennium

RESOLUTION 3-06A

Report 1-7-CMO (CW, p.13, 19); Overtures 3-11–16, 19–23 (CW, pp. 152–155)

WHEREAS, Synod Bylaw 4.2.1 states:

...

(b) The district convention is the instrument to receive overtures (Bylaws 3.1.6.2–3.1.6.2.5), including overtures and recommendations for synodwide mission and ministry emphases submitted by member congregations and adopted by a circuit forum.

...

(d) The district convention shall, through delegate vote, forward to the national convention a list of two or three triennial mission and ministry emphases for consideration by the national convention.

And

WHEREAS, No triennial emphasis could be adopted at the 2010 Synod convention because this process had been newly established; and

WHEREAS, The Synod President and his staff developed “Witness, Mercy, Life Together” as an emphasis for the 2010–2013 triennium; and

WHEREAS, According to the report of the Chief Mission Officer (CMO):

The Synod adopted the following mission statement during the 1995 convention: “In grateful response to God’s grace and empowered by the Holy Spirit through Word and Sacraments, the mission of The Lutheran Church—Missouri Synod is vigorously to make known the love of Christ by word and deed within our churches, communities, and world.” Developing values, priorities, goals, and vision continues in congruence with the Synod’s mission and objectives.

In order to accomplish this Synod-wide mission, corporate Synod began to synchronize and coordinate the various programs and program support activities by identifying five operational lines of ministry: mission, mercy, information, advancement, and education. These five lines of operation were synchronized within the scope of the Synod’s mission statement, objectives, values, and priorities.

And

WHEREAS, The Synod’s mission statement provides direction, and the three-fold emphasis has clearly expressed the Synod’s mission; and

WHEREAS, Eleven (11) of 35 districts submitted overtures to the 2013 convention suggesting mission and ministry emphases for the 2013–2016 triennium; and

WHEREAS, Seven (7) of these eleven districts recommended “Witness, Mercy, Life Together” as the mission and ministry emphasis for the 2013–2016 triennium; and

WHEREAS, During the 2010–2013 triennium, the Office of the President, CMO, Office of National Mission, and Office of International Mission have developed the following six (6) priorities to engage the Synod in this threefold emphasis:

- Plant, sustain, and revitalize Lutheran churches
- Support and expand theological education
- Perform human care in close proximity to Word and Sacrament ministries
- Collaborate with the Synod’s members and partners to enhance mission effectiveness
- Promote and nurture the spiritual, emotional, and physical well-being of pastors and professional church workers
- Enhance early childhood, elementary and secondary education, and youth ministry

Therefore be it

Resolved, That the Lutheran Church—Missouri Synod (LCMS) in convention adopt the threefold emphasis of “Witness, Mercy, Life Together” inclusive of the six priorities stated above for the 2013–2016 triennium; and be it further

Resolved, That the congregations of the LCMS be encouraged to submit mission and ministry emphases to be adopted by their circuit forums, received by their district conventions, and forwarded to the 2016 Synod convention.

Action: Adopted (7)

(Res. 3-06A was adopted as presented, without discussion [Yes: 981; No: 25].)

To Further Promote Mission Awareness, Support, Collaboration, and Coordination for Rural and Small Town, Urban and Inner City, and Suburban Ministry

RESOLUTION 3-07A

Report 1-7-CMO (CW, p.17); Overtures 3-04–07
(CW, pp. 150–151)

WHEREAS, God “desires all people to be saved and to come to the knowledge of the truth” (1 Tim. 2:4 ESV); and

WHEREAS, The Gospel “is the power of God for salvation” (Rom. 1:16 ESV) in every place and every time and every culture; and

WHEREAS, “Through the Word and Sacraments, as through instruments, the Holy Spirit is given [John 20:22]. He works faith, when and where it pleases God [John 3:8], in those who hear the Good News that God justifies those who believe that they are

received into grace for Christ’s sake” (Augsburg Confession, Art. V, *Concordia: The Lutheran Confessions*, p. 33); and

WHEREAS, God’s people are called upon to bear witness to the Gospel, show mercy, and live together by faith in Christ in rural and small town, urban and inner city, and suburban areas; and

WHEREAS, The United States has diverse rural and small town, urban and inner city, and suburban areas where the Gospel needs to be proclaimed, demonstrated, and lived; and

WHEREAS, The Office of National Mission is already collaborating and coordinating with district leadership to enable and equip workers and congregations for the task of Gospel mission in these areas with a variety of resources; and

WHEREAS, In recent decades these areas have undergone significant demographic, immigration, ethnic, cultural, socio-economic, and moral changes coinciding with the de-Christianization of society; therefore be it

Resolved, That The Lutheran Church—Missouri Synod (LCMS) in convention affirm the mission and ministry of congregations in rural and small town, urban and inner city, and suburban areas; and be it further

Resolved, That the LCMS in convention affirm the efforts of the Office of National Mission in these areas; and be it further

Resolved, That the LCMS in convention task the Office of National Mission to increase significantly the development and coordination of awareness, support, and collaboration specific to these areas; and be it further

Resolved, That the LCMS in convention direct the Office of National Mission to engage and cooperate with districts and their staff to collaborate with workers and congregations in these areas; and be it further

Resolved, That the LCMS in convention direct the Board for National Mission to develop policies that support the work of the Office of National Mission in these areas; and be it further

Resolved, That a report be received from the Office of National Mission at the 2016 LCMS convention that includes the resources developed, their distribution, and coordination; and be it finally

Resolved, That the LCMS in convention continue to respect the equal dignity, gifts, and authority of all member congregations, regardless of demographics or size.

Action: Adopted (7)

(After discussion, Res. 3-07A was adopted as presented [Yes: 981; No: 15].)

To Reaffirm Faithful Church Revitalization as a Priority of the Office of National Mission

RESOLUTION 3-08A

Report 1-7-CMO (CW, p. 13); President's Report, Part 2 (TB, pp. 19–21); Overtures 3-31, 3-33–35, L3-45 (CW, pp. 157–159)

WHEREAS, The 2007 LCMS convention adopted Res. 1-01A, "To Support Revitalization of LCMS Congregations," stating: "*Resolved*, That the LCMS in convention adopt a goal of praying and working for the mission revitalization of at least 2,000 existing LCMS churches by 2017"; and

WHEREAS, The 2010 convention adopted Res. 8-08A, "To Realign the National Synod Ministries Around Two Mission Boards," wherein it was

Resolved, That an Office of National Mission [ONM] be responsible for coordinating national office ministry that is directed toward or serving domestic ministries and especially congregations and schools through their districts. Such ministries may include but not be limited to Lutheran school ministries and accreditation, human care and domestic mercy efforts, stewardship, evangelism, church planting and revitalization, and youth ministry.

And

WHEREAS, The President's Report, Part 2 (TB, p. 20) urges the floor committee to "[p]repare a resolution supporting and encouraging the efforts of ONM, districts . . . and others to help revitalize congregations"; and

WHEREAS, LCMS congregations and districts have been utilizing various programs and processes for sustaining and revitalizing (e.g., Refocus, Church Turnaround, In Focus Church, Natural Church Development, and Transforming Churches Network [TCN]—the latter a recognized service organization [RSO] of the LCMS); and

WHEREAS, LCMS in convention in 2010 adopted Omnibus Resolution A which included Ov. 1-11, "To Ask CTCR and Seminaries to Evaluate Transforming Churches Network," referring it to the Office of National Mission for evaluation; and

WHEREAS, The Office of National Mission formed a working group of representatives from the Commission on Theology and Church Relations (CTCR); Concordia Seminary, St. Louis; Concordia Theological Seminary, Fort Wayne; the Council of Presidents (COP); and the Praesidium of Synod to evaluate TCN; and

WHEREAS, The working group has identified strengths and weaknesses of TCN and has called for a substantial review and rewrite which is underway to strengthen TCN as one process for revitalization; and

WHEREAS, The Chief Mission Officer's report considers mission planning priority #1 to be to "Plant, sustain, and revitalize Lutheran churches," stating:

Foremost among mission priorities is planting, sustaining, and revitalizing a global network of spiritually healthy, vibrant, and orthodox Lutheran congregations and international part-

ners committed to reaching the lost, nurturing disciples, and bearing witness through Word and Sacrament to the Lord and Savior of the Church, Jesus Christ.

And

WHEREAS, The Chief Mission Officer's report further states:

ONM believes that revitalization is the key, so much so that it is focusing its revitalization efforts around the other mission priorities, lifting up the mission priorities of the Synod (including the goals and priorities of *Ablaze!*) so that districts and congregations can be supported in spreading the Gospel to the ends of the earth.

Therefore be it

Resolved, That the LCMS in convention reaffirm church revitalization as a priority of the Office of National Mission; and be it further

Resolved, That the LCMS in convention direct the Office of National Mission to increase its ongoing focus on revitalizing congregations; and be it further

Resolved, That the LCMS in convention direct the Office of National Mission to continue to review, evaluate, and recommend faithful resources (with the assistance of seminaries, CUS, COP, and CTCR as needed) for districts and congregations to revitalize LCMS congregations; and be it finally

Resolved, That the Office of National Mission report the progress of these efforts to the 2016 convention.

Action: Adopted (7)

(During the brief discussion of Res. 3-08A, the committee agreed to friendly amendments that removed references to "sustaining" in the second and third resolve paragraphs and added "CUS" after "seminaries" in the third resolve paragraph. The resolution was adopted as amended [Yes: 915; No: 39].)

To Continue to Support and Promote Black Ministry in The Lutheran Church—Missouri Synod

RESOLUTION 3-09

Report 1-7-CMO (CW, p. 16)

WHEREAS, Gospel outreach to Blacks in America has been an important part of the Lutheran landscape in America since the Synodical Conference challenged its president in 1877 to begin the work; and

WHEREAS, The constituents of the Synod involved in Black ministry have been gathering in convocation regularly since 1976; and

WHEREAS, The purpose of the Black Ministry Family Convocation is to enhance Black ministry in the LCMS by

- Developing policies that will assist congregations in reaching out more effectively with the Gospel of Jesus Christ among African Americans

- Evaluating the effectiveness and administration of plans and programs designed to coordinate and expand Black ministry in the Synod
- Representing the concerns of Black ministry before the boards, commissions, committees and judicatories of the Synod and
- Meeting for fellowship, sharing concerns in Black ministry and
- Making decisions which direct the path of Black ministry in The Lutheran Church—Missouri Synod (see Web site: www.lcms.org/page.aspx?pid=775)

And

WHEREAS, There is a Black Family Ministry Convocation being planned for June 25–29, 2014, in Kansas City, Missouri; and

WHEREAS, The restructuring of the Synod eliminated the Board of Black Ministry; and

WHEREAS, The President of the Synod, in a meeting with the Black Clergy Caucus created a Memorandum of Understanding highlighting his commitment to the continued work and hope for expanded opportunities; and

WHEREAS, The President of the Synod desires to create a “president’s council” on black ministry, which could help assure that LCMS leaders are listening to Black congregations to consider ways to better support them as they work to share the Gospel; and

WHEREAS, The President of the Synod, working with the Office of National Mission has created a position of Director of Black Ministry so this important work can continue; and

WHEREAS, The convention report of the Chief Mission Officer states:

ONM is still working in conjunction with the Black Clergy Caucus to identify a Director of Black Ministry. Currently, Dr. Frazier Odom is serving on an interim basis so that work continues with a special eye toward the Black Convocation scheduled for the summer of 2014.

Therefore be it

Resolved, That the LCMS in convention encourage the Office of National Mission to appoint a Director of Black Ministry in a timely manner, preferably before the 2014 Black Ministry Convocation; and be it further

Resolved, That the Synod in convention once again affirm the cause of Black ministry in the Synod; and be it further

Resolved, That the Synod in convention commend that a formal historical account of the history of Black ministry in the Synod be undertaken under the direction of the President; and be it further

Resolved, That the Synod in convention affirm the value of telling the story of the mother of Black Lutheranism in the Black Belt, give thanks to God for the work of Dr. Rosa Young as told in her book, *Light In the Dark Belt*, and support the Rosa Young film project that is currently being produced; and be it further

Resolved, That the Synod in convention give thanks to God for the pioneers, past administrators, and interim Director of Black Ministry in the Synod; and be it further

Resolved, That the Synod through the Office of National Mission continue to pursue the advancement of Black ministry in the Synod; and be it finally

Resolved, That the Synod continue to support and encourage growth and proclamation of the Gospel in all corners of the United States and the world where the possibility and capacity for Black ministry exists.

Action: Adopted (7)

(During discussion of Res. 3-09, an amendment accepted by the committee as a friendly amendment added a new fourth resolve paragraph: “*Resolved*, That the Synod in convention affirm the value of telling the story of the mother of Black Lutheranism in the Black Belt, give thanks to God for the work of Dr. Rosa Young as told in her book, *Light In the Dark Belt*, and support the Rosa Young film project that is currently being produced.” The resolution was adopted as amended [Yes: 935; No: 46].)

To Appoint a Task Force to Study the Call Process for Returning Missionary and Military Chaplains and Other Rostered Church Workers without a Call

RESOLUTION 3-10A

President’s Report, Part 2 (TB, p. 20); Overtures 3-24, 7-17 (CW, pp. 155; 255–256); Resolution 7-06 (TB, p. 150)

Rationale

In our life together as The Lutheran Church—Missouri Synod there is great concern for professional church workers in candidate and non-candidate status who are without calls, including returning military chaplains and missionaries. Committees 3 (Life Together) and 7 (Structure and Ecclesiastical Matters) have become aware of the urgent need to address this issue with compassion.

However, the situation is not only urgent but intricate. Any solution needs to be one that upholds the doctrine of the call while taking into account any necessary bylaw changes and their ramifications. Precipitous action without more thoughtful consideration may result in an incomplete solution or unforeseen consequences.

For these reasons, Committee 3 is encouraging immediate action by district presidents and calling on congregations to address the pressing human need of such workers. At the same time, the committee believes that a task force is necessary in order to recommend a comprehensive solution.

WHEREAS, Ordained missionaries and military chaplains have diverse experience and skills in preaching the Gospel to various peoples; and

WHEREAS, Ordained field missionaries and military chaplains serve in a temporary position which eventually comes to a conclusion and are available for and desire pastoral calls; and

WHEREAS, There are other categories of ordained and commissioned professional church workers who are also available for calls and service to the church; and

WHEREAS, It is poor stewardship that these gifts from God are not being fully utilized because a call has not been received in a timely manner; and

WHEREAS, As of January, 2013, 207 ordained and 611 commissioned church workers on candidate status, along with some on non-candidate status, were seeking calls; and

WHEREAS, Soldiers of the Cross exists to serve both active and inactive professional church workers and their families who are in need; therefore be it

Resolved, That each district president be encouraged earnestly to give specific and individual attention to LCMS professional church workers on both candidate and non-candidate status; and be it further

Resolved, That LCMS congregations be encouraged to give prayerful consideration to calling professional church workers who are on candidate or non-candidate status and who desire a call; and be it further

Resolved, That the President of the Synod appoint a task force to address these matters; and be it further

Resolved, That this task force study the need for a placement process for returning military chaplains and missionaries; and be it further

Resolved, That this task force also study the candidate status and non-candidate status of all church workers to aid and encourage congregations and other entities in calling qualified candidates in a timely manner; and be it further

Resolved, That this task force include but not be limited to representatives from the Council of Presidents, the seminaries, and the Concordia University System; and be it further

Resolved, That this task force make a report and recommendations to the Synod no later than one year prior to the 2016 Synod convention; and be it further

Resolved, That the Office of National Mission be encouraged to continue its service through Soldiers of the Cross; and be it finally

Resolved, That Synod congregations and their members be encouraged to give to the Soldiers of the Cross annual fund drive.

Action: Adopted (9)

(When discussion of Res. 3-10A was begun during Session 8, a motion to suspend the Orders of the Day to allow 40 minutes for discussion failed. When discussion resumed during Session 9, a motion to amend the resolution was introduced and then withdrawn. The resolution was adopted as presented [Yes: 884; No: 25].)

To Support Church Workers

RESOLUTION 3-11A

President's Report, Part 2 (TB, p. 21)

WHEREAS, The Lord of the Church "gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ" (Eph. 4:11-12); therefore be it

Resolved, That congregations be encouraged to give thanks to the Lord of the Harvest for His gift of ordained and commissioned workers in His harvest field; and be it further

Resolved, That congregations be encouraged to pray for the general well-being of their church workers and their families; and be it further

Resolved, That congregations be encouraged to provide salaries for church workers that meet or exceed established guidelines in their districts; and be it further

Resolved, That each LCMS congregation be encouraged to establish a "worker wellness committee" that would have as its primary focus the well-being of the congregation's church workers and their families; and be it further

Resolved, That congregations encourage and support financially the continuing education of their called workers; and be it further

Resolved, That congregations find ways, informal and formal, of expressing appreciation to their church workers for the sacrificial service they offer; and be it finally

Resolved, That the Office of National Mission be charged with providing guidelines and resources for districts and congregations to accomplish these tasks.

Action: Adopted (7)

(After brief discussion, Res. 3-11A was adopted as presented [Yes: 936; No: 13].)

To Affirm Our Worship Treasures Old and New and Commend the Document *Text*, *Music*, *Context*

RESOLUTION 3-12A

**Report 1-7 (CW, p.8); President's Report, Part 2 (TB, p. 20);
Overtures 3-36-37, 39-41 (CW, pp. 159-161)**

WHEREAS, "Great is the Lord and greatly to be praised, and his greatness is unsearchable" (Ps. 145:3); and

WHEREAS, "One generation shall **commend** your works to another and shall declare your mighty acts" (Ps. 145:4 ESV); and

WHEREAS, The Constitution of The Lutheran Church—Missouri Synod addresses worship in both Articles III and VI as follows:

The Synod, under Scripture and the Lutheran Confessions, shall... 7. Encourage congregations to strive for uniformity in church practice, but also to develop an appreciation of a variety of responsible practices and customs which are in harmony with our common profession of faith; [Article III 7]

Conditions for acquiring and holding membership in the Synod are the following:... 4. Exclusive use of doctrinally pure agenda, hymnbooks, and catechisms in church and school. [Article VI 4]

And

WHEREAS, The people of God have always cared deeply about questions of worship; and

WHEREAS, Many conventions of the LCMS have addressed disagreements regarding worship throughout the Synod's history; and

WHEREAS, Concordia Publishing House has provided excellent materials for use in worship; and

WHEREAS, The Commission on Worship document *Text, Music, Context* provides guidelines for worship; therefore be it

Resolved, That the Synod in convention thank Concordia Publishing House for the many worship resources it has produced and commend their use throughout the Synod; and be it further

Resolved, That the Synod in convention commend the document, *Text, Music, Context* and the guidelines included therein, and commend its use throughout the Synod; and be it finally

Resolved, That the Synod in convention embrace the full use and appreciation of the historical treasures of music and liturgy and whatever good things the Lord sees fit to add from the gifts and talents of His people in this day.

Action: Adopted (7)

(During discussion of Res. 3-12A, the committee accepted a friendly amendment to delete the word "excellent" in the final whereas paragraph. The resolution was adopted as amended [Yes: 633; No: 274].)

To Update the Synod's Catechetical Materials

RESOLUTION 3-13A

Report 1-7 (CW, p.7); Overtures 3-25, L3-44 (CW, p. 156; TB, p. 20)

WHEREAS, *An Explanation of the Small Catechism*, the Synod's question and answer exposition of Luther's Small Catechism, is based on similar works that evolved from one to the next as each subsequent work was published over the centuries; and

WHEREAS, *An Explanation*, because of its concise treatment of the chief parts of Christian doctrine and its application of that doctrine to current issues, is frequently used both for instruction in the Christian faith and as a resource for those so instructed; and

WHEREAS, The last revision to the content of *An Explanation* is that copyrighted in 1991 (authorized in 1986 by Res. 2-17 before the revision was completed), available from Concordia Publishing House (CPH); and

WHEREAS, There is a need to update *An Explanation* in light of many changes in the understanding of morals, civil law, and natural law in church and society over the more than two decades that have passed; and

WHEREAS, There is a need for more comprehensive catechetical materials for adults that would also provide a resource for parents and teachers; therefore be it

Resolved, That the Synod in convention direct the Commission on Theology and Church Relations, in concurrence with the President of Synod, to propose such needed revisions to the content of the 1991 *An Explanation of the Small Catechism*; and be it further

Resolved, That the 1986 translation of *Luther's Small Catechism* remain unchanged; and be it further

Resolved, That the Commission on Theology and Church Relations and the President's Office, with the help of Concordia Publishing House, field test the proposed revisions and make any further revisions necessary before publication; and be it finally

Resolved, That a catechetical compendium for adults be produced under the auspices of the President's Office in collaboration with the Commission on Theology and Church Relations and CPH which would be more comprehensive and apologetic in scope.

Action: Adopted (8)

(When Res. 3-13A was introduced by the committee during Session 7, it changed the word "catechism" in the final resolve paragraph to "catechetical compendium." During discussion a proposed amendment to replace the second resolve paragraph with "Resolved, That the translation of Luther's Small Catechism published by Concordia Publishing House (CPH) before 1986 be restored and printed with the revised *Explanation*" was accepted by the committee as a friendly amendment. This decision was challenged and discussed until the Orders of the Day were called. When discussion resumed during Session 8, the vote to replace the second resolve paragraph failed [Yes: 446; No: 472]. A new motion to amend the resolution with the words "that the revised explanation be published with both the 1986 and 1943 translations" also failed [Yes: 312; No: 611]. Discussion continued until debate was ended and the resolution was adopted as changed by the committee [Yes: 913; No: 7].)

To Encourage Daily Family Devotions

RESOLUTION 3-14A

Reports 1-7 (CW, pp.1, 6); President's Report, Part 2 (TB, p. 20); Overture 3-03 (CW, pp. 149–150)

WHEREAS, The 2010 LCMS convention approved Res. 2-04 "To Encourage Daily Devotions for Individuals and Families" which reads: "WHEREAS, Holy Scripture encourages the reading and study of God's word as individuals and families (Deut. 6:4–9; Ps. 78:1–7)"; and

WHEREAS, Many families struggle to teach the faith in the home intentionally; and

WHEREAS, Concordia Publishing House has provided numerous resources in a variety of media formats to assist individuals and families in their devotional life, such as

- *The Lutheran Study Bible*
- *Treasury of Daily Prayer*
- Martin Luther's Small Catechism
- *Lutheran Service Book*
- *Portals of Prayer* and other devotional resources in all media formats including but not limited to:
 - Publications on Amazon Kindle and other eBook formats
 - Music now available via Apple's iTunes store
 - Social media including Facebook and Twitter
- Multi-ethnic resources

And

WHEREAS, In his report to the Synod President Harrison is encouraging "visitation and teaching for the strengthening of our witness"; therefore be it

Resolved, That the 2013 LCMS convention commend Concordia Publishing House for its process of theological review and development of relevant and accessible resources for households of faith; and be it further

Resolved, That the Synod in convention exhort and encourage LCMS congregations and their members in the daily use of God's Word and prayer; and be it further

Resolved, That in visiting the homes of their members, pastors be encouraged to inquire into the devotional life of the home and to teach and encourage the families in their daily prayers; and be it finally

Resolved, That district presidents and their representatives, in making visitations to the pastors and parishes of their districts, likewise encourage the pastors in their own homes and in the pastoral care of their members to exhort their parishioners to daily devotions.

Action: Adopted (9)

(Res. 3-14A was adopted by voice vote without discussion.)

To Encourage Study of Lutheran Confessions to Celebrate Reformation

RESOLUTION 3-15

Overtures 3-28, 7-45 (CW, pp. 156, 279)

WHEREAS, The 500th anniversary of the beginning of the Reformation by Rev. Dr. Martin Luther will be observed in 2017; and

WHEREAS, It is most appropriate that members of the LCMS join in the celebration of that anniversary, and that this celebration include the study of the writings contained in the Book of Concord of 1580 (i.e., the Lutheran Confessions); therefore be it

Resolved, That resources be prepared under the auspices of the Office of the President in collaboration with the Commission on Theology and Church Relations and Concordia Publishing House for the study of the Lutheran Confessions; and be it further

Resolved, That every congregation of the Synod be encouraged to hold regular, ongoing studies of all writings contained within the Book of Concord of 1580 and to encourage all of their members to attend those studies regularly.

Action: Adopted (8)

(After brief discussion, Res. 3-15 was adopted by voice vote.)

To Express Thanks to the Office of the President and Offices of National and International Mission

RESOLUTION 3-16A

Overture 3-42 (CW, p. 161)

WHEREAS, The 2010 LCMS convention resolved to realign the national Synod ministries around two mission boards (Res. 8-08A); and

WHEREAS, This mandate required extensive across-the-board changes which included the elimination of existing program boards and some staffed commissions; and

WHEREAS, This resolution involved making hard and painful decisions that affected the lives of many faithful servants in the church; therefore be it

Resolved, That sincere thanks be given to the Office of the President and the Offices of National and International Mission for all their work and efforts in implementing the resolution to restructure the Synod, to make the Synod's work together more efficient and effective in accomplishing its mission "vigorously to make known the love of Christ by word and deed within our churches, communities, and world" (Mission Statement of the Synod) without interruption; and be it further

Resolved, That sincere thanks be given to those who were reassigned or whose positions were eliminated as a result of Res. 8-08A in 2010, and that the Synod in convention recognize the sacrifices

that these men and women have made for the LCMS; and be it finally

Resolved, That the LCMS continue to pray for God's guidance and blessings on the Office of the President and the Offices of National and International Mission that, per policies developed by the Boards for National and International Mission, the church's witness, acts of mercy, and life together may glorify our risen Lord

and benefit the people who gather around Word and Sacrament in the congregations of the LCMS.

Action: Adopted (7)

(Retrieved from Omnibus Resolution C and given an additional resolve paragraph by the committee, Res. 3-16A was, after discussion, adopted as presented [Yes: 900; No: 23].)





Resolutions

4. Theology and Church Relations

To Endorse Altar and Pulpit Fellowship with the Evangelical Lutheran Church of Liberia

RESOLUTION 4-01

Overture 4-01 (CW, p. 163)

Preamble

The Evangelical Lutheran Church of Liberia (ELCL) was begun by mission efforts of The Lutheran Church—Missouri Synod (LCMS), with the first missionaries entering Liberia in 1978. Though these initial efforts were disrupted by the Liberian civil war in the late 1980s and through the 1990s, mission efforts were continued by LCMS missionaries with Liberian refugees who had relocated to Guinea, Cote d'Ivoire, and Sierra Leone. These refugees returned after the conflict deescalated. Other Liberian individuals established LCMS ties through Orphan Grain Train, Lutheran Bible Translators, and LCMS congregations who gave assistance to Liberian refugees in the United States.

Although there have been no LCMS missionaries living in Liberia for the last fifteen years or so, there are now 137 congregations with over six thousand baptized and confirmed members and twelve Lutheran schools. These congregations came together in May 2009 to form the Evangelical Lutheran Church of Liberia (ELCL) as a result of a merger of four semi-independent Lutheran groups. The ELCL is led by Rev. President/Bishop Amos Bolay, who graduated from Concordia Seminary, St. Louis, in 2004 with a master of theology degree. Its current ordained personnel, consisting of thirteen pastors, have received their training at LCMS partner seminaries in Nigeria and South Africa.

In October of 2011, President/Bishop Bolay traveled to St. Louis to attend the LCMS International Disaster Response Conference and to request formal discussions toward the goal of formalizing altar and pulpit fellowship with the LCMS. In December of 2011, the LCMS responded by sending Drs. Albert Collver, David Erber, Joel Lehenbauer, and Michael Rodewald to Liberia for church fellowship discussions with Bishop Bolay and the ELCL's executive committee and church council. The ELCL representatives pointed out that they have seen themselves as an LCMS mission church despite the disruption in relationships caused by the Liberian civil war and strongly desired to formalize their relationship with the LCMS. President Bolay emphasized the strong commitment of the ELCL to be and remain faithful to Scripture and the Lutheran Confessions in doctrine and practice, and stated their desire for assistance in preparing orthodox Lutheran pastors to strengthen their witness.

WHEREAS, The ELCL traces its origin to the efforts of LCMS missionaries; and



Committee 4 Chairman Scott Murray

WHEREAS, Despite the turmoil of a civil war, the ELCL has been established as a strong, growing Lutheran church; and

WHEREAS, The ELCL seeks in every way to be and remain a scripturally faithful, confessional Lutheran church body; and

WHEREAS, The LCMS, in obedience to God's Word and the Lutheran Confessions, endeavors to seek out other Lutheran churches that believe, teach, and confess the same true faith; and

WHEREAS, The LCMS already enjoys church fellowship with many other Lutheran churches throughout the world; and

WHEREAS, The ELCL was established as an independent Lutheran church in 2009; and

WHEREAS, The ELCL formally requested church fellowship discussions with the LCMS; and

WHEREAS, Representatives of the LCMS conducted a formal visit to the ELCL in 2011, finding that there is full agreement in doctrine and practice between the LCMS and the ELCL and that no obstacles to altar and pulpit fellowship exist; and

WHEREAS, At its 2010 convention, the Synod adopted Res. 3-04A "To Amend Bylaw 3.9.6.2.2 (2010 *Handbook* 3.9.5.2.2) re Altar and Pulpit Fellowship with Small, Formative, or Emerging Confessional Churches," which recognizes that in certain cases a streamlined approach to altar and pulpit fellowship with such emerging churches would be beneficial; and

WHEREAS, The 2010 *Handbook* (Bylaw 3.9.5.2.2[c]) now provides that "When a small, formative, emerging confessional Lutheran church body (identified as such by the President of the Synod as chief ecumenical officer) requests recognition of altar and pulpit fellowship with the Synod, after consultation with the Praesidium and approval by the commission, such recognition may be declared by the President of the Synod subject to the endorsement of the subsequent Synod convention"; and

WHEREAS, At its April 2012 meeting, on the basis of a report from Drs. Collver and Lehenbauer, the Commission on Theology

and Church Relations formally recommended church fellowship with the ELCL to the Synod President; and

WHEREAS, President Harrison declared fellowship that same month after consultation with the Praesidium; and

WHEREAS, Appropriate protocol documents guiding interactions between the LCMS and ELCL have been developed; therefore be it

Resolved, That we acknowledge with gratitude the unity of confession that has been given to our churches under the guidance of the Holy Spirit; and be it further

Resolved, That we give thanks that despite political turmoil, war, and economic deprivation, God, by His grace, has equipped and prepared the members of the ELCL to give a faithful, confessional Lutheran witness in Liberia; and be it further

Resolved, That we give thanks to God that doctrinal discussions between official representatives of the LCMS and the ELCL have revealed that complete agreement exists between our two churches in doctrine and practice; and be it further

Resolved, That this convention endorse the Synod President's declaration of altar and pulpit fellowship between the LCMS and the ELCL; and be it further

Resolved, That we pray for God's blessings in the coming years on this agreement in the confession of the Gospel that we enjoy as partner churches; and be it finally

Resolved, That in celebration and thanksgiving of this partnership in the Gospel, the convention assembly signify its approval by rising and singing the Doxology.

Action: Adopted (3)

(After brief discussion, Res. 4-01 was adopted as presented [Yes: 946; No: 7], with the assembly rising and singing the Doxology.)

To Endorse Altar and Pulpit Fellowship with the Siberian Evangelical Lutheran Church

RESOLUTION 4-02

Overture 4-02 (CW, pp. 163–164)

PREAMBLE

Before the Russian Revolution of 1917, there were millions of Lutherans in Russia, Ukraine, the Baltics, and other territories that would eventually comprise the Soviet Union. Some have estimated that there were 1.2 million Lutherans within Russia and Siberia proper, and another 2–3 million in the other territories. Yet, by 1937, every Lutheran congregation had been liquidated and their pastors arrested, exiled, or executed. The Communists were quite effective in nearly destroying Lutheranism in Russian lands.

In 1996, representatives from Concordia Theological Seminary in Fort Wayne began a relationship with a group of Lutherans in Siberia. This partnership was one of cooperation, initiated by those

in Siberia, for the purpose of theological education and seminary development. Since that time, a number of Missouri Synod pastors and professors have traveled to Siberia, and a group of pastors and laypeople in the Missouri Synod founded the Siberian Lutheran Mission Society to assist this emerging church, the Siberian Evangelical Lutheran Church (SELC). The SELC was officially licensed by the Russian government in 2002, and Bishop Vsevolod Lytkin was consecrated that same year. The name of the SELC was formally adopted in 2007. With about 2,000 individual members, 22 parishes and mission stations, and 17 clergy, the SELC is a small church numerically. It covers a geographical area, however, that extends five thousand miles from east to west.

In January 2010, representatives of the SELC and The Lutheran Church—Missouri Synod (LCMS) met in St. Louis for discussions toward the goal of formal altar and pulpit fellowship at the request of Bishop Lytkin. In October 2010, Drs. Albert Collver, Timothy Quill, and Joel Lehenbauer conducted an on-site visit to the SELC, hosted by Bishop Lytkin and other Siberian Evangelical Lutheran Church leaders at the Lutheran Theological Seminary in Novosibirsk. Bishop Lytkin expressed appreciation for his church body's relationship with the Missouri Synod and reaffirmed the desire that this relationship be formalized. Theological discussions at this meeting revealed no barriers to the establishment of altar and pulpit fellowship between the LCMS and the SELC.

WHEREAS, The SELC traces its origin to the Lutheran churches in the territories that would eventually be incorporated into the Union of Soviet Socialist Republics (USSR); and

WHEREAS, These once-thriving churches and their pastors suffered greatly from Communist persecution in the USSR; and

WHEREAS, The Evangelical Lutheran confession has now been reestablished in these regions by God's grace; and

WHEREAS, The LCMS, in obedience to God's Word and the Lutheran Confessions, endeavors to seek out other Lutheran churches that believe, teach, and confess the same true faith; and

WHEREAS, The LCMS already enjoys church fellowship with many other Lutheran churches throughout the world; and

WHEREAS, The LCMS has enjoyed a working relationship with the Lutherans who are now part of the SELC since 1996, providing teachers and lecturers in theology; and

WHEREAS, The SELC was established as an independent Lutheran church in 2002 and subsequently requested formal church fellowship discussions with the LCMS; and

WHEREAS, Representatives of the LCMS conducted a formal visit to the SELC in October 2010 and concluded that there is complete agreement between our two churches in doctrine and practice and therefore no obstacle to altar and pulpit fellowship; and

WHEREAS, At its 2010 convention the Synod adopted Res. 3-04A "To Amend Bylaw 3.9.6.2.2 (2010 *Handbook* 3.9.5.2.2) re Altar and Pulpit Fellowship with Small, Formative, or Emerging Confessional Churches," which recognizes that in certain cases a streamlined approach to altar and pulpit fellowship with such emerging churches would be beneficial; and

WHEREAS, The 2010 *Handbook* (Bylaw 3.9.5.2.2[c]) now provides that "When a small, formative, emerging confessional Lutheran

church body (identified as such by the President of the Synod as chief ecumenical officer) requests recognition of altar and pulpit fellowship with the Synod, after consultation with the Praesidium and approval by the commission, such recognition may be declared by the President of the Synod subject to the endorsement of the subsequent Synod convention”; and

WHEREAS, At its December 2010 meeting, on the basis of a report from Drs. Collver and Lehenbauer, the Commission on Theology and Church Relations formally recommended church fellowship with the SELC to the Synod President; and

WHEREAS, President Harrison declared fellowship that same month after consultation with the Praesidium; and

WHEREAS, Necessary protocol documents guiding interactions between the LCMS and the SELC have been developed; therefore be it

Resolved, That we acknowledge with gratitude the unity of confession that has been given to our churches under the guidance of the Holy Spirit; and be it further

Resolved, That we give thanks that despite great persecution in the past, God, by His grace, has equipped and prepared the members of the SELC to give a faithful, confessional Lutheran witness in Siberia; and be it further

Resolved, That we give thanks to God that doctrinal discussions between official representatives of the LCMS and the SELC have revealed that complete agreement exists between our two churches in doctrine and practice; and be it further

Resolved, That this convention endorse the Synod President’s declaration of altar and pulpit fellowship between the LCMS and the SELC; and be it further

Resolved, That we pray for God’s blessings in the coming years on this agreement in the confession of the Gospel which we enjoy as partner churches; and be it finally

Resolved, That in celebration and thanksgiving of this partnership in the Gospel, the convention assembly signify its approval by rising and singing the Doxology.

Action: Adopted (4)

(After brief discussion, Res. 4-02 was adopted as presented [Yes: 965; No: 3] and the convention celebrated the declaration of partnership by singing the Doxology.)

To Recognize Lutheran Church of Togo as an Independent, Self-Governing Partner Church

RESOLUTION 4-03

Overture L4-72 (TB, p. 33–34)

Preamble

Eglise Luthérienne du Togo (the Lutheran Church of Togo [ELT]) was begun by mission efforts of The Lutheran Church—Missouri Synod (LCMS) starting in 1980. Missionaries established parishes in the regions of Lokpano and Nano among the Moba people of

Tandjoare Prefecture. Later, churches were planted in Oti Prefecture among Gangam people and then among the Gourmantche people. Missionaries established parishes, trained evangelists to work at the village level, and provided resources to help with social needs in areas such as agriculture, sanitation, and education.

In 1997, a theological training center was established in Dapaong. In May 2002, the five graduates of the school were ordained as the first Togolese pastors of the ELT. Additional groups of Togolese pastors were ordained in 2006 and 2011. Two Togolese pastors have studied at Concordia Seminary in St. Louis in addition to those who completed their theological training at the theological training center.

The last of the LCMS missionaries left Togo in 2009, but missionaries from other regions continue to provide support and assistance in partnership with the ELT. In 2009, the ELT held its second elective assembly and approved a constitution. The ELT “declares its acceptance of the Holy Scriptures of the Old and New Testament to be the unerring Word of God” and “accepts the Book of Concord as the correct interpretation of the Word of God.”

The church currently has 17 ordained pastors, 4 vicars, 18 evangelists, and 10 students in training for the ministry. The church has more than 30 congregations and preaching stations and 5,221 baptized members. The foundation of the ELT is the Word of our Lord Jesus Christ: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matt. 28:19–20).

On February 28, 2013, President Lare Kolani Lambon, President of the ELT, wrote to the LCMS to request that the ELT be recognized as an independent, self-governing partner church of the LCMS. The ELT wishes to establish this relationship with the LCMS in order to preserve and promote the teaching of Lutheran doctrine in its churches and bear witness to the Gospel of Jesus Christ.

WHEREAS, The ELT traces its origin to the efforts of the LCMS missionaries; and

WHEREAS, The ELT has committed itself to be faithful to the inerrant Scriptures and subscribes without reservation to the writings of the Book of Concord; and

WHEREAS, The ELT seeks in every way to be and remain a scripturally faithful, confessional Lutheran church body; and

WHEREAS, The ELT is established as an independent Lutheran church and has shared its 2009 Constitution with the LCMS leadership; and

WHEREAS, The ELT has requested formal recognition as an independent, self-governing partner church; and

WHEREAS, Bylaw 3.9.5.2.2 (d) provides: “When a mission of the Synod applies for formal recognition as a self-governing partner church, such recognition shall be proposed at convention of the Synod by the Board for Mission Services [i.e., Board for International Mission] with the approval of the commission [i.e., Commission on Theology and Church Relations]”; and

WHEREAS, On March 1, 2013, the Board for International Mission recommended that “the Lutheran Church of Togo be recognized as a self-governing partner church”; and

WHEREAS, At its April 2013 meeting, the Commission on Theology and Church Relations formally approved the granting of such recognition; and

WHEREAS, Appropriate protocol documents guiding interactions between the LCMS and the ELT have been developed; therefore be it

Resolved, That the LCMS give thanks to God for the efforts of its missionaries, Togolese national pastors, and evangelists of the ELT; and be it further

Resolved, That the LCMS give thanks that God, by His grace, has equipped and prepared the members of the ELT to give a faithful confessional Lutheran witness in Togo; and be it further

Resolved, That we give thanks for the growth of this “daughter church” of the LCMS and its establishment as a self-sustaining Lutheran church body; and be it further

Resolved, That we acknowledge with gratitude the unity of confession that has been given to our churches under the guidance of the Holy Spirit; and be it further

Resolved, That the LCMS recognize Eglise Luthérienne du Togo as a self-governing partner church in compliance with Bylaw 3.9.5.2.2 (d); and be it further

Resolved, That we pray for God’s blessings in the coming years on this agreement in the confession of the Gospel which we enjoy as partner churches, and for the power and blessing of the Lord upon the members and leaders of the Lutheran Church of Togo; and be it finally

Resolved, That in celebration and thanksgiving of this partnership in the Gospel, the convention assembly signify its approval by rising and singing the Doxology.

Action: Adopted (8)

(Without discussion, Res. 4-03 was adopted by the assembly rising and singing the Doxology.)

To Affirm Growing Mutual Relationships among International Lutheran Church Bodies

RESOLUTION 4-04

Reports 1-7, 4-01 (CW, pp. 9, 80); Overture 4-08 (CW, p. 166)

Preamble

During the past triennium, The Lutheran Church—Missouri Synod has been more ecumenically engaged than perhaps at any time in her history. In addition to ongoing work with her 34 partner churches, the LCMS maintained an active role in the International Lutheran Council (ILC) and held conversations with several Lutheran churches with whom it is not presently in fellowship, as

well as conservative Anglicans and Roman Catholics, particularly in matters related to the public square and natural law.

World Lutheranism is in the process of a seismic realignment, which creates tremendous opportunities and challenges. Since the decisions to support same-sex marriage and the ordination of practicing homosexuals by the Evangelical Lutheran Church of America (ELCA) and the Church of Sweden (CoS) in 2009, the memory and theology of the Reformation in the Lutheran World Federation is in serious danger of extinction (see President’s Report, *Convention Workbook*, p. 9)

Indicative of this trend was the momentous and difficult decision taken and the bold confession made earlier this year by the Ethiopian Evangelical Church Mekane Yesus (EECMY), the largest Lutheran church in Africa with over six million members. The EECMY made the decision to sever fellowship with the ELCA and with the CoS, which has been her historic partner for approximately a hundred years. The EECMY indicated that the CoS and the ELCA no longer teach the same Lutheran doctrine that the missionaries who came to Ethiopia a century ago taught. Other large African churches have noticed this action of the EECMY and are encouraged by her confession to remain steadfast to the Holy Scriptures and to the Lutheran Confessions. These churches also are encouraged by the confessional stand proclaimed by the Missouri Synod. Ecumenical Lutheranism offers mutual encouragement while proclaiming Christ crucified.

WHEREAS, God’s Word encourages us to help others in the faith: “Beloved, it is a faithful thing you do in all your efforts for these brothers, strangers as they are, who testified to your love before the church. You will do well to send them on their journey in a manner worthy of God” (3 John 5–6); and

WHEREAS, God would have Christians serve as models for one another in their lives of discipleship: “Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us” (Phil. 3:17); and

WHEREAS, The LCMS has been blessed abundantly by our Lord in resources and in its rich theological heritage and works in conjunction with the ILC; therefore be it

Resolved, That we, as a Synod, give thanks for the encouragement of the bold witness and dedication to the Word of God of confessional Lutheran church bodies around the world and urge the members of the Synod to pray for these church bodies and ask them to remember our Synod in their prayers that God may continue to bless us and them; and be it further

Resolved, That we give thanks to God for the International Conference on Confessional Leadership held near Atlanta in the fall of 2012 (with generous support from Thrivent Financial for Lutherans Foundation, as well as from the Lutheran Church Extension Fund), which brought together over 120 Lutheran leaders from around the world for edification and encouragement; and be it further

Resolved, That we urge the Commission on Theology and Church Relations and the President’s Office to continue their planning for a similar international conference tentatively scheduled for the spring of 2015 and encourage participants at this conference to discuss possibilities for collaborative efforts among confessional

Lutherans around the world toward the celebration of the 500th anniversary of the Reformation in 2017; and be it finally

Resolved, That the convention affirm proactive efforts of the Synod and the ILC to visit and to reach out to those seeking a greater understanding of orthodox Lutheranism.

Action: Adopted (3)

(Res. 4-04 was adopted without discussion [Yes: 981; No: 6].)

To Encourage Further Discussion with Wisconsin Evangelical Lutheran Synod and Evangelical Lutheran Synod

RESOLUTION 4-05

Report 1-7; President's Report, Part 2 (CW, p. 10; TB, p. 23)

Preamble

After more than 50 years, mostly of silence, The Lutheran Church—Missouri Synod (LCMS), the Wisconsin Evangelical Lutheran Synod (WELS), and the Evangelical Lutheran Synod (ELS) held informal discussions in late 2012. Although differences exist between the church bodies, the informal discussions demonstrated that there is a basis to explore further conversations between the churches. When WELS suspended fellowship with the Missouri Synod in 1961, the president of WELS was charged with seeking opportunities to continue the conversation with the Missouri Synod.

WHEREAS, The Synodical Conference (fellowship of LCMS, WELS and ELS) was a great blessing to confessional Lutheranism both in America and throughout the world; and

WHEREAS, Although the Synodical Conference dissolved, many commonalities still exist; and

WHEREAS, Since the ending of the Synodical Conference there have been few opportunities for discussion between the LCMS and the WELS and the ELS; and

WHEREAS, The President of the WELS has been charged with seeking opportunities to continue the conversation with the LCMS; therefore be it

Resolved, That the President of the LCMS seek opportunities to continue the conversation with the former members of the Synodical Conference.

Action: Adopted (3)

(After discussion, Res. 4-05 was adopted as presented [Yes: 949; No: 21].)

To Address Questions Re Service of Licensed Lay Deacons

RESOLUTION 4-06A

Overtures 4-22, 4-29–45, L4-74 (CW, pp. 172–173, 176–184; TB p. 35)

WHEREAS, All of our congregations and all of our pastors unanimously confess the doctrine of the Augsburg Confession as a true and clear exposition of the doctrine of our Lord Jesus Christ; and

WHEREAS, Article XIV of the Augsburg Confession states: “Our churches teach that no one should publicly teach in the Church, or administer the Sacraments, without a rightly ordered call”; and

WHEREAS, Article V of the same states: “So that we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. Through the Word and Sacraments, as through instruments, the Holy Spirit is given (John 20:22)”; and

WHEREAS, The Lutheran Confessions clearly distinguish between believers who are all priests before God to offer their spiritual sacrifices (1 Peter 2:5) and those whom Christ has called into a specific office with specific responsibilities to His Bride (Eph. 4:11–16; Acts 20:28; 1 Cor. 4:1, 12:28; 2 Cor. 5:20; 1 Tim. 4:12–16; Heb. 5:4, etc.) in such texts as:

Our teachers assert that according to the Gospel the power of the keys or the power of bishops is a power and command of God to preach the Gospel, to forgive and retain sins, and to administer and distribute the sacraments. For Christ sent out the apostles with this command, “As the Father has sent Me, even so I send you. Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained (John 20:21–23).” [AC XXVIII 5]

According to divine right, therefore, it is the office of the bishop to preach the Gospel, forgive sins, judge doctrine and condemn doctrine that is contrary to the Gospel, and exclude from the Christian congregation the ungodly whose wicked conduct is manifest. All this is to be done not by human power but by God's Word alone. On this account parish ministers and churches are bound to be obedient to the bishops according to the saying of Christ in Luke 10:16, “He who hears you hears Me.” [AC XXVIII 21]

When the sacraments are administered by unworthy men, this does not rob them of their efficacy. For they do not represent their own persons but the person of Christ, because of the church's call, as Christ testifies (Luke 10:16), “He who hears you hears Me.” When they offer the Word of Christ or the sacraments, they do so in Christ's place and stead. [Apolo-
gy VII 28]

The Gospel requires of those who preside over the churches that they preach the Gospel, remit sins, administer the sacraments, and, in addition, exercise jurisdiction, that is, excommunicate those who are guilty of notorious crimes and absolve those who repent. [Power and Primacy of the Pope 61]

For wherever the church exists, the right to administer the Gospel also exists. Wherefore it is necessary for the church to

retain the right of calling, electing, and ordaining ministers. This right is a gift given exclusively to the church, and no human authority can take it away from the church. [ibid 67]

And

WHEREAS, There continue to be issues of concern and controversy regarding the Office of the Holy Ministry; therefore be it

Resolved, That in faithfulness to God's Word and Article XIV of the Augsburg Confession regarding the Office of the Holy Ministry, the President of Synod would direct the CTCR to develop resources for use on the congregational, district, and Synod levels concerning this issue; and be it further

Resolved, That the President of the Synod, who has the responsibility "to promote and maintain unity of doctrine and practice in all the districts of the Synod" (Constitution, Art. XI B 3), be encouraged to use all means at his disposal to promote study and discussion of this vital issue; and be it further

Resolved, That the President of the Synod establish a task force consisting of members from the Commission on Theology and Church Relations, the Council of Presidents, the Praesidium, and seminary faculties to develop a plan anchored in the Word, in consultation with licensed lay deacons and those who supervise and are served by them, to resolve questions about the service of licensed lay deacons serving congregations of The Lutheran Church—Missouri Synod with the Word and Sacraments of Christ; and be it finally

Resolved, That the plan and its proposed implementation be reported to the Synod one year before the 2016 convention.

Action: Adopted (8)

(During initial discussion of Res. 4-06A in Session 4, an amendment to replace the wording of the second-last resolve paragraph with "*Resolved*, That the President of the Synod establish a task force consisting of members from the Commission on Theology and Church Relations, the Council of Presidents, the Praesidium, and seminary faculties to develop a plan anchored in the Word in consultation with licensed lay deacons and those who supervise and are served by them to ensure that by a date certain all who are administering the Word and Sacraments of Christ in the congregations of The Lutheran Church—Missouri Synod will be rightly called (prepared, examined, called, and ordained); and be it further" was defeated [Yes: 337; No: 641]. When discussion resumed during Session 8, an amendment to insert the words "those district presidents currently utilizing licensed lay deacons" in place of "Council of Presidents" in the third resolve paragraph was also defeated [Yes: 252; No: 769]. A motion to amend the final resolve paragraph by replacing the words "one year before the 2016 convention" with the words "before the 2015 district conventions" also failed [Yes: 351; No: 658]. After debate was ended, Res. 4-06A was adopted as presented [Yes: 920; No: 100].)

To Address Lutheran Church—Missouri Synod Rostered Workers Communing at Heterodox Altars

RESOLUTION 4-07

Overtures L4-73, L4-77 (TB, pp. 34–35; 37–38)

WHEREAS, "The CTCR has addressed the matter of a Lutheran communing at the altar of a church with which his or her church body is not in doctrinal agreement. On page 25 of its 1983 report *Theology and Practice of the Lord's Supper* the Commission on Theology and Church Relations asks: 'Is it proper for a Lutheran to attend the Lord's Supper at the altars of churches not in doctrinal agreement with the church body of which he/she is a member?'" and answers in the negative (2013 *Convention Workbook*, p. 83); and

WHEREAS, The Commission on Theology and Church Relations has identified the Evangelical Lutheran Church of America (ELCA) as a heterodox church body (2010 *Convention Workbook*, page 65); and

WHEREAS, "Because 'communing regularly at the altar of a heterodox (ELCA) church body' is 'church fellowship with the adherents of false doctrine,' such action is unionism" (2013 *Convention Workbook*, CTCR Report p. 84); therefore be it

Resolved, That rostered LCMS church workers shall not commune at ELCA altars.

Action: Withdrawn by committee (4)

(Res. 4-07 was withdrawn by the committee with the following statement published in *Today's Business* [p. 231]: "Since the Commission on Constitutional Matters suspended its Opinion 11-2598, Floor Committee 4 will not offer Resolutions 4-07 and 4-09 on the floor of the convention.")

To Provide Responsible Pastoral Care with Regard to Practices Surrounding Holy Baptism

RESOLUTION 4-08A

Overtures 4-11–12 (CW, pp. 167–168)

WHEREAS, Holy Baptism has been instituted by our Lord Christ as a means of grace (Matt. 28:19–20; Titus 3:5; Acts 2:38; Rom. 6:3–5; etc.); and

WHEREAS, The Lord God says, "You shall have no other gods" and has revealed His Name to us (Ex. 3:14); and

WHEREAS, Christ our Lord has given us the baptismal formula, commanding us to baptize "in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19–20); and

WHEREAS, This Trinitarian formula in administering Holy Baptism is "by all means to be retained and that no one should be permitted capriciously to change these words and use other words in baptizing" (Pieper, Vol. III, p. 261); and

WHEREAS, The custom of changing these words and using other words in baptizing has been accepted in other church bodies; and

WHEREAS, Holy Baptism is necessary “for someone to be accepted (as a member) into the congregation” (Walther, *Pastoral Theology*, p. 261); and

WHEREAS, A change in the wording of the Trinitarian formula introduces doubt in the hearts of both the one who has received such a baptism and The Lutheran Church—Missouri Synod (LCMS) pastor as well as the congregation that the person wishes to join; therefore be it

Resolved, That congregations of the LCMS faithfully confess and retain the Trinitarian formula in baptizing with water and refrain from changing these words and making use of other words in the baptismal formula; and be it further

Resolved, That the Commission on Theology and Church Relations provide a study of the theology on Holy Baptism that sets forth the scriptural and confessional teaching on this great sacrament of Christian rebirth and offer positive guidance to pastors and congregations regarding proper baptismal practices; and be it further

Resolved, That the LCMS Council of Presidents (COP) keep pastors and congregations informed as to the changing and evolving baptismal practices of other denominations; and be it finally

Resolved, That this information from the COP be used to guide pastors and congregations of the LCMS in the reception of new members so that they are examined and cared for in a most loving and pastoral manner.

Action: Adopted (3)

(During brief discussion, a motion to add “with water” to the first resolve paragraph after the word “baptizing” was accepted by the committee as a friendly amendment. Res. 4-08A was adopted as amended [Yes: 956; No: 13].)

To Overrule Commission on Constitutional Matters Opinion “Interpretation of Constitution Article VI 2 b”(11-2598)

RESOLUTION 4-09

Overtures L4-73, L4-77 (TB, pp. 34–35; 37–38)

WHEREAS, The Commission on Constitutional Matters (CCM) was asked, “Is reception of the Lord’s Supper in an unofficial and private capacity considered ‘[t]aking part in the services and sacramental rites’ of a congregation, as that phrase is used in Article VI, paragraph 2 b of the Constitution”; and

WHEREAS, The CCM answer, “No, reception of the Lord’s Supper, by itself, does not constitute ‘[t]aking part in the services and sacramental rites’ of a congregation as that phrase is used in Article VI, paragraph 2b of the Constitution” was based partly upon the fact that in every previous case where Article VI 2 b had been

cited, the question involved only taking part in administering the Sacrament; and

WHEREAS, The CCM answer was also based upon a study of the historical background and interpretation of Article VI 2 of the LCMS Constitution, wherein the author stated at the beginning, “The study treats the question from before the founding of the LCMS through the first forty years of the Synod’s history. Neither the research nor the findings for the study are complete”; and

WHEREAS, The CCM opinion also states, “The commission recognizes that the examples given in subparagraphs a, b, and c of Article VI 2 do not provide an exhaustive list of every example that might violate the condition of membership that calls for the ‘renunciation of unionism and syncretism of every description’”; and

WHEREAS, Bylaw 3.9.2.2 of the Synod *Handbook* states, “An opinion rendered by the commission [CCM] shall be binding on the question decided unless and until it is overruled by a convention of the Synod. Overtures to a convention that seek to overrule an opinion of the commission shall support the proposed action with substantive rationale from the Constitution, Bylaws, and resolutions of the Synod”; and

WHEREAS, To take part in the Sacrament of the Altar is to confess the teaching of that altar (1 Cor. 10:18); and

WHEREAS, The Synod in convention has repeatedly declared that C.F.W. Walther’s *Kirche und Amt* is the official position of the LCMS (1851, 1852, and most recently in 2001 *Convention Proceedings* Res. 7-17A, p.172); and

WHEREAS, In Thesis VIII of *Kirche und Amt* Walther quotes with approval these words:

“Although they [the primitive church] agreed in many chief parts of religion, every party practiced its religion in its own communion in order that they might not seem to mingle religions [*Religionsmengerei*], which God had forbidden in the Law: Deuteronomy 22:9; Leviticus 19:19”; and further,

“[W]e would make ourselves partakers of the many blasphemies and abominations of which the sect is guilty, and this we must avoid with the greatest earnestness. For we are commanded to come out from them in order that we may not be partakers of their sins and may not receive their plagues (Rev. 18:4). If this coming out cannot be done with the body, it should be done in the heart by avoiding their worship [*gottesdienstliche Handlungen*]”; and finally,

“For why should we participate in the worship of those whose religion we know to be false?”; and

WHEREAS, Walther’s *Kirche und Amt* therefore provides commentary on Article VI of the Constitution; therefore be it

Resolved, That the LCMS in convention respectfully thank the members of the CCM for their work; and be it further

Resolved, That the LCMS in convention overrule the opinion “Interpretation of Constitution Article VI 2 b” (11-2598); and be it finally

Resolved, That the President of Synod in consultation with the Commission on Theology and Church Relations, Council of Presi-

dents, and CCM continue their preparation of materials requested by Res. 8-30B of the 2010 convention, “that explain the biblical, confessional, and historical basis for Article VI of the Synod’s Constitution and the current and historic bylaws that elucidate the article.”

Action: Withdrawn by committee (4)

(Res. 4-09 was withdrawn by the committee with the following statement published in *Today’s Business* [p. 231]: “Since the Commission on Constitutional Matters suspended its Opinion 11-2598, Floor Committee 4 will not offer Resolutions 4-07 and 4-09 on the floor of the convention.”)

To Encourage Proper Oversight in Administration of Lord’s Supper by Visitation from Ecclesiastical Supervisors

RESOLUTION 4-10

Overtures 4-56–66 (CW, pp. 190–195)

WHEREAS, The Synod has consistently encouraged its pastors and congregations to adhere to faithful communion practices; and

WHEREAS, Pastors are called to be faithful in their stewardship of the mysteries of God (1 Cor. 4:1–2; 2 Tim. 4:3–4) and are in need of encouragement to carry out this important stewardship; and

WHEREAS, St. Paul admonishes the Corinthians against eating the Lord’s Supper with divisions among them (1 Cor. 11:17–18); and

WHEREAS, The Synod in convention has commended for study the 1999 report of the Commission on Theology and Church Relations, “Admission to the Lord’s Supper”; and

WHEREAS, Concerns about communion practice still come before district and Synod conventions for resolution; and

WHEREAS, The practice of inviting all baptized believers who merely affirm the real presence while neglecting to address the necessity of unity of confession, is not consistent with the biblical and confessional position of the Synod; and

WHEREAS, The Synod *Handbook* directs the district president to “supervise the doctrine, the life, and the official administration on the part of the ordained or commissioned ministers who are members of his district or are subject to his ecclesiastical supervision” (Bylaw 4.4.5); and

WHEREAS, The Synod *Handbook* makes provision for official congregational visits by the respective district president or his representative; and

WHEREAS, The Synod *Handbook* states that the district president is to “seek to bring about to the greatest possible degree the achievement of the Synod’s objectives as expressed in Article III of its Constitution” (Bylaw 4.4.4 [b]); and

WHEREAS, The Synod *Handbook* states that “he shall conduct his official visits in an evangelical manner” (Bylaw 4.4.4 [c]) and

“come to the pastor and the congregation as a brotherly advisor” (Bylaw 4.4.4 [d]); therefore be it

Resolved, That the district president (or his representative) be encouraged to address the congregation’s administration of the Lord’s Supper in his visits; and be it further

Resolved, That those practices which are not in harmony with the Scriptures and Lutheran Confessions be addressed fraternally and evangelically; and be it further

Resolved, That the President of the Synod be exhorted to see that the district presidents apply themselves faithfully to this task; and be it finally

Resolved, That the district presidents support and encourage one another in this aspect of their visitation work.

Action: Adopted (8)

(After discussion, Res. 4-10 was adopted as presented [Yes: 769; No: 215].)

To Commend Faithful Service and to Study Proper Roles of Men and Women in the Church

RESOLUTION 4-11A

Overtures 4-16, L4-75 (CW, pp. 169–170, TB, p. 36)

WHEREAS, God created humans distinctly as male and female, in His own image (Gen. 1–2) with distinct roles; and

WHEREAS, The fall into sin has corrupted the fulfillment of these roles (Gen. 3); and

WHEREAS, In spite of sin, Old and New Testament Scriptures are replete with examples of faithful men and women who served God through word and deed; and

WHEREAS, Women in the LCMS have served the Lord in the Lutheran Women’s Missionary League, on commissions and boards of the Synod, and in their own parishes, using the gifts God has given them; and

WHEREAS, Men in the LCMS have served the Lord faithfully in their callings and roles as pastors, teachers, elders and deacons, using their gifts in various roles in the Synod and their own parishes; and

WHEREAS, Men and women in the LCMS have served our Lord as commissioned teachers, directors of Christian education, directors of Christian outreach, directors of family life, directors of parish music, parish assistants, certified lay ministers, and deaconesses; and

WHEREAS, The Scripture exhorts men to be leaders in the family and in the church (Col. 3: 19–21; Eph. 5:25–33; 1 Tim. 3: 1–13); and

WHEREAS, Cultural shifts have called into question the distinction of gender roles and have created confusion; and

WHEREAS, There has been a noticeable decline in men accepting appropriate responsibility in the congregation; and

WHEREAS, There has been a noticeable decline in men demonstrating and fulfilling responsibility toward women and children; therefore be it

Resolved, That the Synod in convention thank God for the many men and women who serve our Lord faithfully and tirelessly throughout His holy Church; and be it further

Resolved, That the 2013 LCMS convention ask the Commission on Theology and Church Relations, in consultation with the seminary faculties, to provide materials for congregations to study the roles of men and women in the home, church, and society; and be it further

Resolved, That congregations of the Synod be encouraged to use these materials as well as other appropriate resources (e.g., materials from Lutheran Hour Ministry Men's Network, CPH, and others) for the proper nurture of our life together; and be it finally

Resolved, That the Synod encourage all people to use their gifts within their God-given vocations for the extension and cultivation of the Kingdom of God.

Action: Adopted (9)

(During discussion, a motion to amend Res. 4-11A by replacing its second resolve paragraph with "*Resolved*, That the 2013 LCMS convention encourage the use and study of the existing CTCR report, 'The Creator's Tapestry: Scriptural Perspectives on Man-Woman Relationships in Marriage and the Church' as prepared by the CTCR in consultation with seminary faculties and adopted by the 2010 convention for study within the LCMS" failed [Yes: 295; No: 582]. Debate ended, the resolution was adopted without change [Yes: 774; No: 105].)

.....

To Encourage Confession and Absolution for Pastors

RESOLUTION 4-13

Overture 4-13 (CW, p. 168-169)

WHEREAS, In confession "[i]t is not the voice or word of the man who speaks, but it is the Word of God, who forgives sin, for it is spoken in God's stead and by God's command" (AC XXV 3 [Tappert]); and

WHEREAS, Our pastors are bound by the Word of God and their ordination vows "never to divulge the sins confessed to them" (*Lutheran Service Book: Agenda*); and

WHEREAS, While no one should be forced to go to confession ("no one should be compelled to recount sins in detail" (AC XXV 7), it is also true that confession should be made available for those whose conscience is troubled ("Yet the preachers on our side diligently teach that confession is to be retained for the sake of absolution,...for the consolation of terrified consciences" [AC XXV 13]); and

WHEREAS, Pastors may also become aware of sins that they themselves have committed and desire to confess them to another pastor, as Luther describes in the Small Catechism, and so receive absolution; and

WHEREAS, The Synod in 2007 "[r]esolved, that both laity and pastors be encouraged to make greater use of individual confession and absolution" (Res. 2-07A); therefore be it

Resolved, That the Synod in convention state its commitment that in all activities, offices, and agencies of the Synod, the goal is that all might "hear the Word of the Gospel" (Acts 15:7), as referenced in the Preamble of the LCMS Constitution; and be it further

Resolved, That the pastors of The Lutheran Church—Missouri Synod be reassured that the Synod takes very seriously the spiritual welfare of her pastors and encourages them, when they feel a need to avail themselves of private absolution, that they should do so; and be it further

Resolved, That pastors be encouraged to seek a father confessor or the district president will provide for the penitent pastor the name and contact information for another pastor who is able and willing to hear that confession and offer absolution; and be it further

Resolved, That the convention make clear that no one is being forced to confess sins, or even to confess privately, but that this resolution makes provision only for those pastors who have a desire to make use of private confession but who are unsure where they may go to make such a confession to another pastor and hear the word of absolution; and be it further

Resolved, That the Commission on Theology and Church Relations provide a document that sets forth our church's teaching on confession and absolution and offers positive guidance to pastors and congregations in their exercise of the Office of the Keys; and be it finally

Resolved, That the Synod in convention give thanks to God for all the means He has given to His church whereby the forgiveness of sins in Jesus Christ is received.

Action: Adopted (9)

(After debate, the resolution was adopted as presented [Yes: 840; No: 32].)

.....

To Clarify the Doctrine of the Call

RESOLUTION 4-14A

Overtures 4-23–24, 4-26–28 (CW, pp. 173–176)

WHEREAS, Call documents outline the obligations that both called workers and congregations owe to and expect of each other; and

WHEREAS, A called worker sins against the congregation by failing to meet the responsibilities and qualifications as outlined in its call documents; and

WHEREAS, A congregation sins against a called worker by treating the worker as a “hireling” who can be dismissed or pressured into resigning without valid biblical cause; and

WHEREAS, The sinful actions of either or both parties create serious spiritual, mental, emotional, and financial problems for all involved; and

WHEREAS, District presidents, circuit counselors, and reconcilers spend great amounts of time trying to resolve these matters; therefore be it

Resolved, That congregational leaders be encouraged to meet with their circuit counselor and the called worker shortly after the worker arrives to review the expectations of both worker and congregation as set forth in the call documents and in the ordination and commissioning and installation rites as found in the *LSB* agenda; and be it further

Resolved, That called workers and congregations pray for the Holy Spirit’s power to bear with each other’s frailties and forgive one another as God in Christ has forgiven them; and be it further

Resolved, To encourage district presidents or their representatives to review call documents and congregational bylaws at the beginning of the call process to assure harmony between bylaws and call documents; and be it further

Resolved, That district presidents or circuit counselors be encouraged to review with congregations the historic and biblical reasons whereby a called worker may be removed by the calling entity and the orderly process by which this must be done to protect the rights of the worker and the congregation; and be it further

Resolved, That district presidents be encouraged to use the ordination and commissioning and installation rites in the *TLH* and *LSB* agendas and the call documents to catechize at the congregational and circuit levels; and be it finally

Resolved, That similar measures be taken by the appropriate ecclesiastical supervisors for other calling entities.

Action: Adopted (9)

(During discussion of Res. 4-14A, the replacement of the words “from office” with “by the calling entity” in the fourth resolve paragraph and the addition of “*TLH* and” before the words “*LSB* agenda” in the fifth resolve paragraph were accepted by the committee as friendly amendments. Following debate, the resolution was adopted as amended [Yes: 830; No: 30].)

To Reaffirm Synod Position on Creation

AMENDMENT TO RESOLUTION 4-15

Overture 4-69 (CW, pp. 195–196)

WHEREAS, The Lutheran Church—Missouri Synod has clearly and repeatedly affirmed the scriptural teaching that “God has created heaven and earth...in the manner and in the space of time recorded in the Holy Scriptures, especially Gen. 1 and 2, namely, by His almighty creative Word, and in six days” (*Brief Statement* [1932], par. 5; 1967 Res. 2-31; “A Statement of Scriptural and Confessional Principles” [1972], par. 5; 2004 Res. 2-08A) of evening and morning *ex nihilo* (out of nothing); and

WHEREAS, The Synod has clearly and repeatedly rejected “all those world views, philosophical theories, exegetical interpretations, and other hypotheses” which deny or pervert the scriptural teaching of creation (1967 Res. 2-31; *Brief Statement* [1932], par. 5; “A Statement of Scriptural and Confessional Principles” [1972], par. 5; 2004 Res. 2-08A); and

WHEREAS, The Synod has clearly stated that “no educational agency or institution of The Lutheran Church—Missouri Synod [is to] tolerate any teaching that contradicts the special, immediate, and miraculous creation by God, Father, Son, and Holy Spirit, as an explanation for the origin of the universe,” noting specifically that the “hypotheses of macro, organic, and Darwinian evolution, including theistic evolution or any other model denying special, immediate and miraculous creation, undercut...support for the honoring of life as a gift of God” (2004 Res. 2-08A); and

WHEREAS, False, evolutionary views regarding creation and humanity spawned by Darwinism by their denial of a wholly good creation subsequently ruined by sin continue to undermine teachings on marriage, human sexuality, the value and dignity of all human life, and the conduct and ordering of human relationships in family and society that are in accordance with Scripture and natural law; therefore be it

Resolved, That the Synod reaffirm its clear and consistent position on special, immediate and miraculous creation as articulated in the statements and resolutions referenced above; and be it further

Resolved, That the Commission on Theology and Church Relations be encouraged to continue and complete its current study on the relationship between science and theology, taking into account the concerns noted above about the detrimental effects of Darwinian views on marriage, family, and society.

Action: Adopted (9)

(The committee referred the convention to the version of this resolution submitted by a delegate and printed on page 465 of *Today’s Business* and introduced it for convention action as its own proposed resolution. After discussion, Res. 4-15 was adopted as presented [Yes: 826; No: 57].)

Resolutions

5. Seminary & University Education

To Encourage Continued Faithful Witness
by Concordia University System

RESOLUTION 5-01A

President's Report, Part 2 (TB, p. 23–34); Overtures 5-01–02, 5-14–15 (CW, pp. 207, 222–223)

WHEREAS, One of the objectives of the Synod is to “[a]id congregations to develop processes of thorough Christian education and nurture and to establish agencies of Christian education... and to support synodical colleges, universities, and seminaries” (Constitution, Art. III 5), and part of the purpose of these colleges and universities is to “[r]ecruit and train pastors, teachers, and other professional church workers” (Art. III 3); and

WHEREAS, The colleges and universities of the Concordia University System (CUS) are to be distinctly Lutheran institutions of higher education; and

WHEREAS, Many Christian scholars have become concerned about the loss of denominational and even Christian identity by colleges and universities that were founded and funded by Christian churches in America; and

WHEREAS, It is proper that the matter of Lutheran identity be taken up by the LCMS President in his official role as doctrinal supervisor of the Synod's agencies and institutions (Bylaw 3.3.1.1.1 [c]): “He shall at regular intervals officially visit or cause to be visited all the educational institutions of the Synod to exercise supervision over the doctrine taught and practiced in those institutions”; and

WHEREAS, The institutions in the Concordia University System were established to impact their students with the Gospel of Jesus Christ as it is taught and witnessed to by the instructors and administrators in the teaching and practice of the institutions; and

WHEREAS, The institutions in the Concordia University System were created in order to prepare students to be witnesses of the Gospel of Jesus Christ in the world; and

WHEREAS, The Board of Directors of the Concordia University System has authority with respect to the Synod's colleges and universities to provide for the education of pre-seminary students and ministers of religion—commissioned and others desiring a Lutheran higher education; and

WHEREAS, The apostle Paul admonishes us: “See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ” (Col. 2:8); and



Committee 5 Chairman Dale Sattgast

WHEREAS, The biblical position as expressed and affirmed by the Synod on key issues such as creation and evolution, sanctity of life, and human sexuality and marriage is under assault by the world, and there is particular pressure for students and institutions to conform to a sinful world-view; therefore be it

Resolved, That the 2013 LCMS convention commend the CUS institutions for their faithful witness to the Gospel of Jesus Christ and adherence to the teachings of Holy Scripture, especially with regard to cultural challenges faced by their students; and be it further

Resolved, That each CUS institution develop an intentional strategy for aiding their students in dealing with the unbiblical cultural challenges facing them in the world today, with such strategy, implementation, and progress to be reported to the CUS Board of Directors and the President of the Synod in his role as ecclesiastical supervisor; and be it further

Resolved, That this be a key part of the regular visitations by the CUS President and the President of the Synod; and be it further

Resolved, That the LCMS President is hereby directed to convene a task force for the purpose of;

- Studying and reporting on the issues of confessional Lutheran identity in all CUS institutions
- Strengthening all CUS institutions' connection to the Synod
- Reviewing the composition, size, and selection of boards of regents
- Review of Bylaw 3.6.6.5 (k) regarding the consolidation, relocation, separation or divesting of CUS institutions
- Review of governance structures

And be it further

Resolved, That the President appoint members of the LCMS to this task force, which may include one or more CUS faculty members, administrators, regents, or presidents, as well as other LCMS persons not working for or with any of the CUS institutions, and

that he or his personal representative be appointed as an *ex officio* member of this task force; and be it finally

Resolved, That this task force make its first reports and recommendations to the President by the end of 2015 and its final report and recommendation to the 2016 LCMS convention.

Action: Adopted (2)

(After extensive discussion, Res. 5-01A was adopted as presented [Yes: 756; No: 250].)

To Support and Encourage Participation in Post-Seminary Applied Learning and Support Initiative

RESOLUTION 5-02A

Reports 5-03; President's Report, Part 2 (CW, pp. 99–105; TB, p. 24)

WHEREAS, The transition from seminary to congregation for first-call pastors and their wives is a significant and critical transition for them and for the congregations involved; and

WHEREAS, The Post-Seminary Applied Learning and Support (PALS) initiative began in the late 1990s as a collaborative partnership between the LCMS districts and the former LCMS Commission on Ministerial Growth and Support to assist seminary graduates and their wives with the transition from seminary to congregation during the first three years of parish ministry; and

WHEREAS, PALS encourages new pastors to participate in circuit *Winkels* (circuit pastor conferences), yet also provides gatherings uniquely composed of those who are simultaneously experiencing the same transition from seminary to congregation; and

WHEREAS, PALS gatherings provide continuing education and a support for new pastors and their wives through worship, topic studies, discussion, and fellowship; and

WHEREAS, The PALS curriculum has been and continues to be enhanced through the production of new courses specifically targeted to address topics identified by new seminary graduates and their wives as areas of concern; and

WHEREAS, PALS has assisted hundreds of new seminary graduates and their wives during their first three years of congregational life since its inception in 1998; and

WHEREAS, In the 2011/2012 PALS year, a total of 142 PALS gatherings occurred, involving 204 pastors and 118 wives, resulting in 676 continuing education units being awarded to participating pastors; and

WHEREAS, The PALS staff continues to enhance the PALS curriculum, the training of its facilitators, and other key aspects of the program; therefore be it

Resolved, That the PALS staff continue its efforts to enhance the curriculum, facilitator training, and other key aspects of the program; and be it further

Resolved, That both LCMS seminaries and the Pastoral Colloquy Committee continue to encourage students to participate in PALS during the first three years of parish ministry; and be it further

Resolved, That district staff in the districts participating in PALS continue to provide significant encouragement to new seminary graduates and their wives to participate in PALS during the first three years of post-seminary parish life, communicating their involvement to be an expectation the district has of new pastors and wives in the district; and be it further

Resolved, That districts participating in PALS continue to make every effort to inform congregations receiving seminary graduates of the importance of PALS participation by their new pastors and wives; and be it further

Resolved, That districts not participating in PALS be encouraged to consider doing so; and be it further

Resolved, That congregations receiving new seminary graduates encourage and provide support for their pastors and wives to participate in all PALS gatherings during the first three years of parish ministry (e.g., non-vacation time off for PALS gatherings, financial support as feasible, etc.); and be it finally

Resolved, That the Synod in convention express its continued support and encouragement for the PALS initiative.

Action: Adopted (2)

(During discussion, a motion to amend the resolution by omitting the words “communicating their involvement to be an expectation the district has of new pastors and wives in the district” in the third resolve paragraph was defeated [Yes: 141; No: 852] and Res. 5-02 was adopted as presented [Yes: 994; No: 49].)

To Provide Procedure for Establishing Policies Governing Specific Ministry Pastor Program

RESOLUTION 5-03E

Overtures 5-22, 5-30 (CW, pp. 225, 227)

Rationale

Bylaw 3.3.1.33.4.3.8 states, “The President shall have responsibilities and duties that are both ecclesiastical and administrative.” It also states: “(f) As ecclesiastical supervisor, he shall provide leadership to all officers, agencies, and national office staff of the Synod. Through the Chief Mission Officer, he shall... (3) serve the Synod by providing Chief Mission Officer shall, on behalf of the President, provide leadership, coordination, and oversight for pre-seminary education programs, seminary education, and post-seminary continuing education, and by providing advocacy for pastoral education and health within the Synod.” To assist the President of the Synod; Therefore be it

Resolved, That the Chief Mission Officer and one representative from each seminary shall, in consultation with the Council of Presidents, provide leadership, coordination, and oversight for the Specific Ministry Pastor program; and be it further

Resolved, That each seminary shall select its own representative.

Action: Adopted (9)

(Res. 5-03B was originally introduced by the committee during Session 6 and, after discussion, referred back to the committee. It was brought back as Res. 5-03D during Session 7 and, during discussion, was again referred back to the committee. Finally, during Session 9, it was brought back as Res. 5-03E reflecting an earlier convention action which amended Bylaw 3.4.3.8 (as quoted). After discussion, Res. 5-03E was adopted as presented [Yes: 883; No: 34].)

To Continue and Strengthen Specific Ministry Pastor (SMP) Program

RESOLUTION 5-04B

Overtures 5-16–25, 5-27–34 (CW, pp. 223–229); Appendix IV (CW, pp. 414–417)

Rationale

Residential seminary education has served the Synod as a wonderful blessing of Almighty God throughout her history. It remains the premier path into the Office of the Holy Ministry.

The 2007 LCMS convention established the Specific Ministry Pastor (SMP) program at both seminaries to develop pastors for “specific ministries” which “include such categories as church planter, staff pastor, and others as needs arise” (2007 Res. 5-01B). SMP was also established to address concerns expressed regarding the Synod’s permitting licensed lay deacons (1989 Wichita Res. 3-05B).

The SMP Task Force recommends the continuation of the SMP program, stating:

Special circumstances (e.g. small parishes which cannot afford a pastor) exist. Flexibility is vital as the church fulfills her vocational calling to preach the Gospel to everyone everywhere. While the church cannot maintain her theological integrity, fidelity, and courage in these bewitching times unless she has an overall well-trained and doctrinally steeped ministerium, special circumstances warrant less-trained pastors so the means of grace can be delivered by a called and ordained pastor. Therefore the task force recommends the retention of the SMP program for special circumstances.

The SMP program is relatively new, with the first cohort of students completing the program less than a year ago. However, the practice is not without precedent in the LCMS, since *Nothilfern* (“emergency helpers”) were utilized in the early years of the Synod. Furthermore, the long history of Concordia Theological Seminary as the practical seminary continued this practice.

Additional data are needed to assess the program fully. However, concerns regarding the program have been raised in overtures and reports submitted to the floor committee and need to be addressed, including:

- the program’s admission criteria (cf. Ov. 5-21; Task Force Report, p. 414)
- adequate academic standards within the SMP program (fewer overall courses in comparison with residential seminary programs (cf. Ov. 5-21, 5-22, 5-28)
- lack of instruction in the biblical languages (Task Force Report, p. 416)
- confusion regarding the definition of “*specific ministry*” (cf. Ov. 5-23)
- lack of a consistent standard for mentoring SMP vicars and pastors (cf. Task Force Report, p. 415)
- a perception that men are being approved for SMP admission who should be enrolling in one of the residential degree programs (cf. Task Force Report, p. 414)
- SMP vicars officiating at the Lord’s Supper without being properly called (*rite vocatus*; AC XIV; oral report to the floor committee)
- the potential challenge of an ordained SMP pastor not completing the program and how properly to remove him from the roster of the Synod (oral report to the floor committee)

On the other hand, both seminaries and several districts report that SMP students are hardworking, willing to sacrifice (often bi-vocational, serving for minimal pay), receiving strong support from their respective congregations, benefiting from contextual education (learning and application taking place nearly simultaneously), and developing tight collegial bonds within each cohort of students. A significant number of overtures (5-22, 5-23, 5-24, 5-25, 5-27, 5-31) and reports were submitted in support and commendation of the SMP program.

Therefore be it

Resolved, That the SMP program be retained; and be it further

Resolved, That the Synod affirm that SMP pastors are properly called in accord with Article XIV of the Augsburg Confession; and be it further

Resolved, That the Synod in convention give thanks to Christ for the men who have completed the SMP program and are now serving faithfully in Christ’s Church, and for the significant investment by both seminaries in the development of an SMP curriculum; and be it further

Resolved, That an SMP Committee as described by Res. 5-03E consider the concerns enumerated in the 2013 SMP Task Force Report and in overtures submitted to the 2013 convention of the Synod; and be it further

Resolved, That the authority over admission to and administration of the SMP program remains with the seminaries while the respective district president remains responsible for determining the appropriateness of the specific ministry; and be it further

Resolved, That district presidents not approve specific ministry sites which could reasonably be expected to support a general pastor or sites where a minister of religion—commissioned could fulfill the duties pending reception of the recommendations from the SMP Committee; and be it further

Resolved, That congregations, districts, and seminaries encourage their SMP pastors to engage in studies which lead to general pastor status; and be it finally

Resolved, That residential theological education continue to be the primary means for training men for pastoral ministry in the Synod.

Action: Adopted (9)

(When the committee introduced Res. 5-04B, it replaced the fourth resolve paragraph to read: “*Resolved*, That an SMP Committee as described by Res. 5-03E consider the concerns enumerated in the 2013 SMP Task Force Report and in overtures submitted to the 2013 convention of the Synod.” After debate was ended, Res. 5-04B was adopted as changed [Yes: 803; No: 151].)

To Amend Bylaws Regarding Boards of Regents and Concordia University System Board

RESOLUTION 5-05B

Overtures 5-03–06, 5-12 (CW, pp. 207–216, 221–222)

Rationale

Boards of Regents: Because of the increasing complexity of oversight and governance of higher education programs and facilities, individuals who serve as board members should be required to possess appropriate specialized qualifications (in addition to Bylaw 3.8.8.6.2 requiring board members to be members of member congregations of the Synod). These qualifications grow out of the many technical matters that must be understood and considered as a regent.

1. Each board of regents has the fiduciary responsibility to set strategic directions for the institution and to govern the areas of academics, finance, student life, enrollment, and fund development. The rapidly changing and highly competitive arena of American higher education requires governance by regents who can provide visionary leadership that addresses today’s challenges.
2. The Synod’s colleges and universities have hundreds of employees and thousands of students. Personnel, legal, and administrative issues are inherent in a complex organization.
3. The colleges and universities of the LCMS have facilities with a replacement value exceeding \$1.5 billion, some of which is financed through tax exempt bonds. Seven of the colleges and universities manage operational budgets exceeding \$20 million, with two institutional budgets exceed-

ing \$55 million. Governing these institutions requires that the regents provide significant professional competencies.

Concordia University System Board: The national board that has authority with respect to the Synod’s colleges and universities should be required to have members with special qualifications corresponding to those of regents.

Therefore be it

Resolved, That Bylaws 3.6.6ff., Bylaws 3.10.5ff., and Bylaws 3.12.3ff. be amended as follows, effective immediately at the close of the 2013 convention of the Synod:

PRESENT/PROPOSED WORDING

Concordia University System

- 3.6.6 Concordia University System, as a corporation under the laws of the State of Missouri, is operated by its members and board of directors in accordance with its Articles of Incorporation and corporate bylaws to further the objectives of higher education within the Synod. Any amendments to these Articles of Incorporation shall be subject to approval by the members.
- 3.6.6.1 The Board of Directors of the Concordia University System has authority with respect to the Synod’s colleges and universities. It shall have the overall responsibility to provide for the education of pre-seminary students, ministers of religion—commissioned, other professional church workers of the Synod, and others desiring a Christian liberal arts education by providing prior approval for all initial full-time theology appointments to college/university faculties and by coordinating the activities of the Synod’s colleges and universities as a unified system of the Synod through their respective boards of regents.
- 3.6.6.2 The members of Concordia University System shall consist of the Synod and the colleges and universities of the Synod. The Board of Directors of the Synod and the Council of Presidents of the Synod each shall elect delegates representing the Synod. The boards of regents of the colleges and universities of the Synod shall elect delegates representing the colleges and universities. The numbers of delegates elected by the Board of Directors of the Synod, the Council of Presidents, and the boards of regents shall be established by the Articles of Incorporation and Bylaws of Concordia University System.
- 3.6.6.3 The Board of Directors of Concordia University System shall be composed of nine voting members and four nonvoting members (no more than one member elected by the Synod shall be from the same district, and no executive, faculty member, or staff member from a Lutheran institution of higher education may serve on the Board of Directors of Concordia University System as a voting member):

Voting Members:

1. Two ministers of religion—ordained elected by the Synod
2. One minister of religion—commissioned elected by the Synod
3. Two laypersons elected by the Synod
4. Three laypersons appointed by the delegates of the members of Concordia University System
5. The President of the Synod or his representative

Nonvoting Advisory Members:

1. A district president appointed by the Council of Presidents
2. The Chief Financial Officer of the Synod
3. The Chief Mission Officer or his representative
4. One university president

Persons elected or appointed to the Concordia University System Board of Directors should have demonstrated familiarity and support of the institutions, and shall support the doctrinal positions of the Synod and shall possess two or more of the following qualifications: theological acumen, an advanced degree, experience in higher education administration, administration of complex organizations, finance, law, investments, technology, human resources, facilities management, or fund development. The Chief Administrative Officer of the Synod (or a designee) and the Secretary of the Synod (or a designee) shall review and verify that nominees are qualified to serve as stated above.

- 3.6.6.4 The presidents and interim presidents of the Synod's educational institutions shall comprise an advisory council which shall meet at the call of the Board of Directors of Concordia University System and report the results of its studies to the board for consideration in making its decisions.
- 3.6.6.5 In keeping with the objectives and the Constitution, Bylaws, and resolutions of the Synod, the Board of Directors of Concordia University System shall
- (a) develop detailed coordinating policies and procedures for cooperative roles and responsibilities of the colleges and universities;
 - (b) together with boards of regents and the Board of Directors of the Synod, coordinate institutional planning and approve capital projects in relation to campus property-management agreements and institutional master plans;
 - (c) review and approve new programs and manage peer review of programs in the interest of the institution(s) and the Synod;
 - (d) establish policy guidelines involving distribution of grants from the Synod (restricted and unrestricted) and efforts for securing additional financial support from other sources;

- (e) obtain data on liberal arts education and current trends and government regulations in higher education that impact upon collaborative efforts and relationships within the Concordia University System;
- (f) together with the Board of Directors of the Synod, establish and monitor criteria for determining institutional viability, fiscal and otherwise;
- (g) together with districts, congregations, local boards of regents, and national efforts, assist congregations and districts in student recruitment for both professional church work and lay higher education;
- (h) serve as a resource for the development of lists of potential teaching and administrative personnel;
- (i) upon request of the President of the Synod, assist in monitoring the ongoing faithfulness of all Concordia University System institutions to the Synod's doctrine and practices;
- (j) together with schools, districts, congregations, and national efforts, foster continuing education for ministers of religion—commissioned; and
- (k) have authority, after receiving the consent of the Board of Directors of the Synod by its two-thirds vote and also the consent of either the Council of Presidents by its two-thirds vote or the appropriate board of regents by its two-thirds vote, to consolidate, relocate, separate, or divest a college or university.

3.6.6.6 The Board of Directors of Concordia University System shall receive evidence on a regular basis from boards of regents and campus administrators that they are that it is complying with an emphasis on mission-focused leadership and, with the following key principles to guide the future of the Concordia University System;

- (1) actively working to preserve their work to maintain and enhance the Christ-centered Lutheran identity by supporting the objectives of The Lutheran Church—Missouri Synod (Constitution Art. III) and complying with an emphasis on mission-focused leadership in service to church and community; character of its institutions;
- (2) delivering academic and student programs designed to give students Christ-centered values and tools that equip them for vocations within the church and world;
- (3) preparing graduates for service as ministers of religion—commissioned and for continued study for ministers of religion—ordained for the Synod; provide ministers of religion—commissioned for the Synod;
- (34) implementing accepted higher education standards, including policies that ensure fiscal and institutional viability:
 - Achieving positive annual financial results
 - Acquiring quality administrators, faculty, and staff
 - Meeting fiscal and academic benchmarks

- Building endowments and managing investment assets for the long-term benefit of the institutions
- Acquiring and managing long-term debt carefully and responsibly work to ensure a strong fiscal future for its institutions

(45) sustaining a Concordia experience that reflects strong institutional quality, provides opportunities to be of greater service to the Church and society, and mobilizes individuals in a way that aids the campuses in achieving their collective vision with respect to their identity, quality, and viability; and establish expectations for the quality of its institutions;

(56) maintaining accountability of its institutions implement the preceding four principles through governance structures that require more clearly focused accountability of its institutions to the system-wide board, while expecting stronger governance of the institutions by their boards of regents.

College and Universities

College and University Boards of Regents

- 3.10.5 Each college and university of the Synod, with its president and faculty, shall be governed by a board of regents, subject to general policies set by the Synod.
- 3.10.5.1 In exercising its relationship to the Synod and to the Concordia University System as set forth elsewhere under Bylaw 3.6.6ff., the board of regents of each institution shall consider as one of its primary duties the defining and fulfilling of the mission of the institution within the broad assignment of the Synod.
- 3.10.5.2 The board of regents of each college and university shall consist of no more than 17 voting members:
1. One ordained minister, one commissioned minister, and two laypersons shall be elected by the conventions of the Synod.
 2. One ordained minister, one commissioned minister, and two laypersons shall be elected by the geographical district in which the institution is located.
 3. No less than four and no more than eight laypersons shall be appointed as voting members by the board of regents.
 4. The president of the district in which the college or university is located or a district vice-president as his standing representative shall serve as an ex officio member.
 5. College and university boards of regents members may be elected or appointed to serve a maximum of three consecutive three-year terms and must hold membership in a member congregation of the Synod.
 6. Not more than two of the elected members shall be members of the same congregation.
 7. Persons elected or appointed to a board of regents should possess several of the following qualifications:

be knowledgeable regarding the region in which the institution is located and shall demonstrate familiarity and support for the doctrinal positions of the Synod and possess two or more of the following qualifications: theological acumen, possess an advanced academic degree, and have experience in higher education administration, administration of complex organizations, finance, law, investments, technology, human resources, facilities management, or fund development. Demonstrated familiarity and support of the institution is a desired quality in the candidate. When regents are elected at the national convention of the Synod, qualifications shall be reviewed and verified as outlined in Bylaw 3.12.3.7. When regents are elected at district conventions or appointed by the board of regents, qualifications of all nominees, including floor nominees, shall be reviewed and verified by the chair and secretary of the district board of directors or their designees.

3.10.5.3 Vacancies that occur on a board of regents shall be filled in the following manner:

(a) If the vacancy occurs in a position that was previously filled by the board of regents, the board of regents shall be the appointing body.

(b) If the vacancy occurs in a position that was previously filled at a district convention, the district board of directors shall be the appointing body.

(c) If the vacancy occurs in a position that had been filled by a national convention of the Synod, the Board of Directors of Concordia University System shall be the appointing body and shall follow the nomination procedure provided for filling vacancies on elected boards and commissions of the Synod as outlined in Bylaw 3.2.5.

3.10.5.4 The board of regents of each institution shall become familiar with and develop an understanding of pertinent policies, standards, and guidelines of the Synod and the Board of Directors of Concordia University System.

(a) It shall develop details of detailed policies and procedures for governance of the institution, including but not limited to

(1) attention to specific ways that the institution is confessing Jesus Christ in full accord with the doctrinal position of the LCMS (Constitution Art. II) and fulfilling His mission in our world;

(2) annual certification of the institution's financial viability;

(3) creation, modification, and abolition of administrative positions;

(4) processes for filling and vacating administrative positions;

(5) a clear plan for succession of administration to ensure that the institution continues to func-

tion effectively in the case of incapacity or lengthy absence of the president.

(b) It shall coordinate institutional planning with other Concordia University System schools and approve master plans for its college or university.

(c) It shall review and approve academic programs recommended by the administration and faculty after assessment of system policies in accordance with Concordia University System standards and guidelines and institutional interests and capacities.

(d) It shall review and approve the institutional budget.

(e) It shall approve institutional fiscal arrangements, develop the financial resources necessary to operate the institution, and participate in its support program.

(1) Only the board of regents is authorized to establish a line of credit or to borrow for operating needs, subject to the policies of the Board of Directors of Concordia University System and the Board of Directors of the Synod.

(2) All surplus institutional funds above an adequate working balance shall be deposited with the Concordia University System for investment. Earnings from such investments shall be credited to the depositing institution.

(f) It shall establish appropriate policies for institutional student aid.

(g) It shall participate fully in the procedures for the selection and regular review of the president of the institution and of the major administrators; approve of the appointment of faculty members who meet the qualifications of their positions; approve sabbatical and study leaves; and encourage faculty development and research.

(h) It shall take the leadership in assuring the preservation and improvement of the assets of the institution and see to the acquisition, management, use, and disposal of the properties and equipment of the institution within the guidelines set by the Board of Directors of The Lutheran Church—Missouri Synod.

(i) It shall operate and manage the institution as the agent of the Synod, in which ownership is primarily vested and which exercises its ownership through the Board of Directors as custodian of the Synod's property, the Board of Directors of Concordia University System, and the respective board of regents as the local governing body. Included in the operation and management are such responsibilities as these:

(1) Carrying out efficient business management through a business manager appointed on recommendation of the president of the institution and responsible to him.

(2) Receiving of all gifts by deed, will, or otherwise made to the institution and managing the same, in accordance with the terms of the instrument cre-

ating such gift and in accordance with the policies of the board of regents.

(3) Demonstrating concern for the general welfare of the institutional staff members and other employees, adoption of regulations governing off-campus activities, development of policies regarding salary and wage scales, tenure, promotion, vacations, health examinations, dismissal, retirement, pension, and other employee welfare benefit provisions.

(4) Determining that the charter, articles of incorporation, constitution, and bylaws of the institution conform to and are consistent with those of the Synod.

(5) Serving as the governing body corporate of the institution, vested with all powers which its members may exercise in law either as directors, trustees, or members of the body corporate, unless in conflict with the laws of the domicile of the institution or its articles of incorporation. In such event, the board of regents shall have power to perform such acts as may be required by law to effect the corporate existence of the institution.

(6) Establishing and placing a priority on the capital needs of the institution and determining the plans for the maintenance and renovation of the buildings and property and purchase of needed equipment, but having no power by itself to close the institution or to sell all or any part of the property which constitutes the main campus.

(7) Recognizing that the authority of the board of regents resides in the board as a whole and delegating the application of its policies and execution of its resolutions to the president of the institution as its executive officer.

(8) Establishing a comprehensive policy statement regarding student life that commits the institution to the principles of Christian discipline, an evangelical manner, and good order. Reviewing and approving the major policies of the institution regarding student life and activities as developed by the faculty and recommended by the administration.

(9) Promoting the public relations of the institution and developing the understanding and cooperation of its constituency.

(10) Requiring regular reports from the president of the institution as the executive officer of the board and through him from other officers and staff members in order to make certain that the work of the institution is carried out effectively.

Committee for Convention Nominations

3.12.3 The Committee for Convention Nominations is to be regarded as an ad hoc convention committee to which limitations on holding multiple offices do not apply.

- 3.12.3.1 In preparation for a convention of the Synod, one-half of the districts shall elect, through their regular election procedures at the district convention, one member to the Committee for Convention Nominations and an alternate:

Atlantic	Nebraska
California-Nevada-	North Wisconsin
Hawaii	Northern Illinois
Central Illinois	Northwest
Florida-Georgia	Oklahoma
Indiana	SELC
Iowa West	South Dakota
Minnesota South	Southern
Missouri	Wyoming

- 3.12.3.2 In preparation for the following convention, the remaining districts shall elect in the same manner:

Eastern	New Jersey
English	North Dakota
Iowa East	Ohio
Kansas	Rocky Mountain
Michigan	South Wisconsin
Mid-South	Southeastern
Minnesota North	Pacific Southwest
Montana	Southern Illinois
New England	Texas

- 3.12.3.3 One-half of the electing districts shall be designated by the Secretary of the Synod to elect a professional church worker and the other half a layperson, with roles reversed every six years.
- 3.12.3.4 The Secretary of the Synod shall handle the preliminary work for the Committee for Convention Nominations.
- (a) He shall begin to solicit names of potential nominees from officers, boards, commissions, and agencies of the Synod and its districts at least 24 months prior to the convention.
- (b) Approximately 24 months before a regular meeting of the Synod in convention, he shall solicit from the mission boards and the synodwide corporate entity boards descriptions of criteria for qualified candidates to serve on those boards.
- (c) With such criteria in view, the Secretary shall issue the first call for nominations through a publication of the Synod and on the Synod Web site 18 months before the convention, soliciting names from mission boards and synodwide corporate entity boards, as well as congregations, district presidents, district boards of directors, circuit counselors, and other likely sources.
- (d) All incumbents eligible for reelection shall be considered for nominations.

(e) Qualifications of each nominee shall be submitted together with the names on forms made available on the Synod's Web site.

(f) All suggested names and information for consideration by the Committee for Convention Nominations shall be submitted to the Secretary of the Synod no later than nine months prior to the convention of the Synod.

(g) The Secretary shall present the names and information gathered to the Committee for Convention Nominations at its first meeting.

- 3.12.3.5 The first meeting of the Committee for Convention Nominations shall be at the call of the Secretary of the Synod at least six months prior to the convention of the Synod.

(a) The Secretary shall not serve as a member of the committee, but he shall convene the initial meeting of the committee and be available, upon call, for consultation.

(b) The committee shall elect its own chairman, vice-chairman, and secretary and shall organize its work in whatever way it deems necessary.

(c) The committee shall inform itself as to the duties and requirements of each position to be filled and thereby be guided in its selection of nominees.

(d) In the case of the boards of regents of educational institutions of the Synod, the committee shall consult with the President of the Synod or the Board of Directors of Concordia University System and to receive their input for the committee's consideration. The president of the Concordia University System (or a designee) and the Secretary of the Synod (or a designee) shall review and verify that nominees are qualified as stated in Bylaw 3.10.5.2.7.

(e) The committee for convention nominations shall establish and maintain a procedure to generate and publish in advance of the convention a list of names from all who have been nominated for Synod boards and commissions who meet the qualifications (Bylaws 3.10.5.2.7 and 3.6.6.3) to serve on a Concordia University System Board of Regents or the Concordia University System Board of Directors.

- 3.12.3.6 The Committee for Convention Nominations shall nominate candidates for all elective offices, boards, and commissions except President and vice-presidents and elective positions requiring regional nominations (Bylaws 3.12.2.5; 3.3.4.1; 3.8.2.2; 3.8.3.2).

(a) At least two candidates shall be nominated for each position.

(b) The committee shall determine its complete list of candidates and alternates, obtain the consent of the persons it proposes to nominate, and transmit its final report at least five months prior to the convention to the Secretary of the Synod, who shall post the list on the Synod's Web site and provide for its publication in

a pre-convention issue of an official periodical of the Synod and in the *Convention Workbook*.

(c) The committee's report shall list the qualifications of various positions used in the solicitation of candidates and contain pertinent information concerning each candidate, such as occupation or profession; district affiliation; residence; specific experience; number of years as a member of an LCMS congregation; present position; offices previously held in a congregation, district or the Synod; qualifications for the office in question; and, if the candidate so desires, also a brief personal statement.

3.12.3.7 The chairman of the Committee for Convention Nominations shall submit the committee's report in person to the convention at one of its earliest sessions.

(a) The convention may amend the slate by nominations from the floor.

(b) Floor nominations shall be brought individually before the convention for approval before being added to the ballot. No floor nominations shall be accepted which would preclude, by virtue of election limitations of such office, election of any pending nominee already on the slate of candidates received from the Committee for Convention Nominations without disclosing such potential effect immediately to the convention.

(c) Such floor nominations may only be made from the list of names which have previously been offered to the Committee for Convention Nominations prior to the final deadline for the submission of nominations, unless the convention shall otherwise order by a simple majority vote. The president of the Concordia University System (or a designee) and the Secretary of the Synod (or a designee) shall verify all floor nominees to serve as a member of a Concordia University System board of regents possess qualifications as stated in Bylaw 3.10.5.2.7. The Chief Administrative Officer of the Synod (or a designee) and the Secretary of the Synod (or a designee) shall review and verify that all floor nominees to serve as a member of the Concordia University System Board of Directors possess qualifications as stated in Bylaw 3.6.6.3.

(d) If the convention approves the receipt of such additional nominations, any delegate making such a nomination shall have secured prior written consent of the candidate being nominated and shall immediately submit it to the chairman of the Committee for Convention Nominations, along with required pertinent information concerning the nominee as detailed in Bylaw 3.12.3.6 (c).

(e) Whenever possible, chairman of the Committee for Convention Nominations shall have on hand at the convention a reserve list of nominees, approved by the committee, for use if required.

(f) Whenever possible, the Committee for Convention Nominations should be informed in advance if any new board or commission is likely to be established

at a convention of the Synod, so that it may have a slate of candidates in readiness.

3.12.3.8 The Committee for Convention Nominations, in consultation with officials of the Synod, shall maintain a description of the desirable expertise required for each elected position and shall transmit this information together with suggestions for improvement of procedures to the next committee through the Secretary of the Synod.

Action: Adopted (8)

(After discussion, Res. 5-05B was adopted as presented [Yes: 878; No: 81].)

To Revise Bylaw 3.10.5.6 re College and University Faculties

RESOLUTION 5-06A

Overture 5-10-5-11 (CW, p. 192)

Rationale

The boards of regents are responsible for faculty matters. Much of what is specified in the Bylaws no longer is relevant at the Synod level and needs to be removed so that the regents can govern more effectively.

1. The regional accreditation commissions require that institutions have the authority to set policies governing the faculty and academic matters. All of the institutions have faculty and academic policy manuals in place.
2. The level of detail in this section does not serve any useful purpose. In fact, due to differing institutional terminology and procedures, it is confusing.
3. Faculty employment matters are governed by state laws, and are best handled by a board of regents in consultation with its own legal counsel.
4. If a faculty member takes legal action against a college or university, the Synod is exposed to potential legal action because the LCMS *Handbook* dictates the details of faculty policies.

Therefore be it

Resolved, That the Concordia University System maintain in its policies a list of subject matters that each institution will address in its own faculty policies, and that each college and university board of regents ensure that its institutional handbooks set appropriate policies regarding faculty matters; and be it further

Resolved, That Bylaw 3.10.5.6 be amended as follows:

~~PRESENT~~/PROPOSED WORDING

College and University Faculties

3.10.5.6 The faculty of each college or university of the Synod shall consist of the president, the full-time faculty, and the part-time faculty.

(a) Part-time or temporary faculty members are distinguished by an appropriate prefix or suffix (“visiting,” “guest,” “adjunct,” “emeritus”) or the term “graduate assistant.”

(b) Part-time or temporary faculty members shall hold nonvoting membership on the faculty.

3.10.5.6.1 At each school, the president shall propose creation, modification, or abolition of administrative positions to the board of regents for its approval.

(a) The board of regents at each school shall maintain clear policies for filling and vacating administrative positions:

(b) Administrative appointments shall be made by the board of regents on recommendation by the president of the institution. The Board of Directors of Concordia University System shall periodically review the internal administrative organization of the Synod’s institutions.

(c) Each board of regents shall maintain a clear plan of succession of administration to assure that the institution continues to function effectively in the case of incapacity or lengthy absence of the president.

3.10.5.6.21 Each educational institution shall state policies and procedures related to faculty appointments, employment contracts, contract renewal, contract termination, faculty organization, modified service, sabbaticals, and dispute resolution within the Concordia University System Standard Operating Procedure Manual for Dispute Resolution. Each educational institution shall have established policies and procedures related to appointments. There shall be two levels of faculty appointments: (1) Initial level, where the appointment can be terminated with no formal requirement for a show of cause; and (2) continuing level, where termination requires a formal show of cause.

(a) Institutions are free to decide for themselves what names to apply to these two levels of appointment.

(b) Each educational institution of the Synod normally shall have at least 35 percent of its full-time faculty serving at the continuing-level appointment level.

(c) Each institution shall require specific action by the board of regents for promotion from an initial-level appointment to a continuing-level appointment.

(d) Standards or qualifications for moving a faculty member from initial-level appointment to continuing-level appointment shall be the following:

(1) The faculty member shall ordinarily have completed four to six years of creditable service (periods of leave are not included) as a member of the faculty of one or more educational institutions of the Synod, at least the last two years of which shall have been in the institution currently served.

(2) The faculty member shall, as determined by his or her academic discipline, regularly continue to demonstrate scholarly achievement that may be

institutionally funded as determined by the board of regents.

(3) The faculty member’s reputation, character, concern for students, and ability to honor leaders shall present a good reflection on the institution and the church.

(4) The faculty member’s aptness to teach has been demonstrated by effective communication in the classroom.

(e) Steps in moving a faculty member from an initial-level appointment to a continuing-level appointment shall be the following:

(1) If the board of regents, on recommendation of the president of the institution, determines that a faculty member meets the above requirements and is still at the initial-level appointment, it shall either carry forward the procedure for promotion to a continuing-level appointment or inform the faculty member of its decision not to do so, in which case the individual either may continue at the initial-level appointment or be terminated. Any continuation of employment at the initial-level appointment shall be on a year-to-year basis. Faculty employment during the initial-level appointment period may be terminated without disclosure of cause. In cases in which the decision is made to terminate the individual’s contract, the contract shall be extended for at least six months beyond the time at which notice is given. If the board of regents does not take up the question of promotion to a continuing-level appointment at least nine months prior to the end of the sixth year of service, the faculty member may petition the board of regents to do so.

(2) After final review, the board of regents may promote to a continuing-level appointment status.

(f) Promotion to continuing-level appointment status shall in no case be construed as requiring or indicating advancement in rank or increase in salary.

(g) Other types of faculty appointments may be established by institutions as the need arises.

3.10.5.6.32 Except as otherwise provided in these bylaws, the board of regents on recommendation of the president of the institution shall appoint all full-time members of the faculty. The terms and conditions of every appointment shall be stated in writing and be in the possession of both the institution and the prospective faculty member before the appointment is consummated. Limitations of academic freedom because of the religious and confessional nature and aims of the institution shall be stated in writing at the time of the appointment and conveyed to the person being appointed. Faculty members, full- and part-time, shall pledge to perform their duties in harmony with the Holy Scriptures as the inspired Word of God, the

Lutheran Confessions, and the Synod's doctrinal statements. The board of regents on recommendation of the president of the institution shall appoint all full-time members of the faculty. The Board of Directors of Concordia University System shall require certification of theological and professional competency. All initial appointments to college/university theology faculties shall require the prior approval of the Board of Directors of Concordia University System. All other initial full-time appointments shall require prior approval of the board of regents and shall include a thorough theological review involving the district president and selected members of the board of regents.

(a) The terms and conditions of every appointment shall be stated in writing and be in the possession of both the institution and the prospective faculty member before the appointment is consummated. Limitations of academic freedom because of the religious and confessional nature and aims of the institution shall be stated in writing at the time of the appointment and conveyed to the person being appointed.

(b) When laypersons are employed in full-time teaching positions, they shall pledge to perform their duties in harmony with the Holy Scriptures as the inspired Word of God, the Lutheran Confessions, and the Synod's doctrinal statements.

(c) The board of regents may decline to renew an initial-level appointment of a faculty member at its discretion and without formal statement of cause. If reappointment to the teaching staff is not contemplated, the board of regents shall so notify the faculty member in writing through the president of the institution at least six months prior to the expiration of the current appointment. Notice of non-reappointment shall be made at least six months before the expiration of an initial-level appointment of a faculty member.

(d) The Board of Directors of Concordia University System shall state standards of good practice that provide uniform procedures for renewing faculty employment contracts.

(e) Each institution shall state policies regarding faculty appointments, employment contracts, contract renewal, and contract termination for all employees within Concordia University System guidelines.

3.10.5.6.43 A formal procedure shall be in place to carry out performance reviews for all faculty on a regular basis to help faculty identify their strengths as well as areas in which improvement is needed (formative) and to provide the information needed to make a decision about future employment status (summative).

(a) Performance reviews shall be based on a set of clearly articulated criteria that are shared with faculty prior to their employment and current assignment.

(b) All faculty on initial-level appointments shall be

reviewed at least triennially.

(c) All faculty on continuing-level appointments shall be reviewed at least every five years.

(d) The president of an institution may call for a formal review of any faculty member at any time.

(e) The review shall involve input from peers.

(f) A written summary of the results of the review shall be prepared.

(g) The summary shall be shared with the faculty member involved and he/she shall be given an opportunity to respond.

(h) A final decision about any action to be taken as a result of the review shall be made by the board of regents of the institution upon recommendation of the president of the institution.

(i) An appeal process shall be in place for use by faculty members of a continuing-level appointment (those who already have been granted continuing-level appointment status) who wish to challenge a termination decision. The appeal may be about the substance of the decision or the procedures followed in reaching the decision.

(j) Faculty members with an initial-level appointment (who have no expectation of continued employment) shall not be entitled to an appeal process following (or prior to) a decision of non-retention. The only exception is that a faculty member with an initial-level appointment may ask the board of regents to assure that appropriate procedures were followed in reaching the decision or the basis on which the decision was made.

3.10.5.6.54 Other than honorable retirement, termination of faculty employment may only be the result of the following: The only causes for which members of a faculty may be removed from office, other than honorable retirement, are (1) professional incompetency including, but not limited to, the failure to meet the criteria identified in Bylaw 3.10.5.6.2 (d); (2) incapacity for the performance of duty; (3) insubordination; (4) neglect of or refusal to perform duties of office; (5) conduct unbecoming a Christian; and (6) advocacy of false doctrine (Constitution, Art. II) or failure to honor and uphold the doctrinal position of the Synod as defined further in Bylaw 1.6.2 (b).

(a) professional incompetency;

(b) incapacity for the performance of duty;

(c) insubordination;

(d) neglect of or refusal to perform duties of office;

(e) conduct unbecoming a Christian;

(f) advocacy of false doctrine (Constitution, Art. II) or failure to honor and uphold the doctrinal position of the Synod as defined further in Bylaw 1.6.2 (b);

(g) discontinuance of an entire program (e.g., social work, business);

(h) discontinuance of an entire division or department (e.g., modern foreign language) of a college or university;

(i) reduction of the size of staff in order to maintain financial viability in compliance with policies concerning fiscal viability; and

(j) discontinuance, merger, or consolidation of an entire college or university operation.

3.10.5.6.6 The board of regents may decline to renew the appointment of a faculty member during an initial-level-appointment period without a formal statement of cause.

3.10.5.6.6.1 — No member of the faculty on a continuing-level appointment or on an initial-level appointment except at the expiration of the term of appointment shall be removed from the faculty either by ecclesiastical authority or by the board of regents except for cause.

3.10.5.6.7 Positions of initial-level appointment as well as continuing-level appointment faculty may be terminated by the board of regents under certain institutional conditions that do not reflect on the competency or faithfulness of the individual faculty member whose position is terminated. These conditions are the following: (1) discontinuance of an entire program (e.g., social work, business); (2) discontinuance of an entire division or department (e.g., modern foreign language) of a college or university; (3) reduction of the size of staff in order to maintain financial viability in compliance with policies concerning fiscal viability; and (4) discontinuance, merger, or consolidation of an entire college or university operation.

(a) In the event of termination of a faculty position by the board of regents, a minimum of six months advance notice to initial-level-appointment faculty and 12 months advance notice to continuing-level-appointment faculty must be provided the terminated faculty member in writing.

(b) The opportunity to serve the college or university in another capacity for which the terminated faculty member has credentials and qualifications shall be offered the terminated faculty member if such a vacancy exists at the time of termination or becomes available within two academic years.

(c) In identifying which specific faculty positions are to be discontinued or terminated, the board of regents shall follow the guidelines and procedures of that institution's reduction-in-force policy.

(d) A terminated position may not be filled subsequently by another person during the next two academic years without first offering the last previous incumbent who held the position with continuing-level appointment status the position at his or her last previous salary plus average annual salary increases provided to that faculty during the interim.

3.10.5.6.8.4.1 A faculty member who is on a roster of the Synod is under the ecclesiastical supervision of the Synod. In the event a member is removed from membership in the Synod pursuant to procedure established in these bylaws, then that member is also considered removed from the position held and shall be terminated forthwith by the board of regents.

3.10.5.6.4.2 An appeal process following Concordia University System dispute resolution guidelines Standard Operating Procedure Manual for Dispute Resolution shall be in place for use by faculty members who wish to challenge a termination decision.

3.10.5.6.9 — The board of regents shall have authority to investigate, hear, and act on any complaint arising out of Bylaw 3.10.5.6.5:

(a) If the board of regents receives a complaint against a member of that institution's faculty or administration concerning any matter, including those specified under Bylaw 3.10.5.6.5, it shall direct the complainant first to meet face-to-face with the respondent in an attempt to resolve the issue (in the manner described in Matthew 18:15).

(1) The president of the institution shall assist in this attempt.

(2) If the president himself is the respondent, the chairman of the board shall act in his stead.

(b) If the complainant is of the opinion that such informal reconciliation efforts have failed and there is a wish to pursue the matter, the complainant shall prepare a written statement of the matter in dispute and a written statement setting forth, in detail, the efforts that have been made to achieve informal reconciliation and forward such statements to the board of regents and to the respondent.

(c) Within 21 days after receipt of the written statement of the matter in dispute, the respondent shall submit a written reply to the board of regents and the complainant. If the respondent fails to reply, the allegations of the statement of the matter in dispute shall be deemed accepted.

(d) Upon receipt of a reply from the respondent, or if no reply is received and the board of regents determines that all informal reconciliation efforts have failed, the board of regents shall form a review committee of five persons (Matthew 18:16), which shall be chosen as follows:

(1) Each party shall select one faculty member and one regent.

(2) The Secretary of the Synod shall select the fifth member by blind draw from the Synod's roster of hearing facilitators, who shall serve as chairman.

(3) The selection shall be completed within one month of the date on which the board decides to form the review committee.

(e) If the board decides that the matter is of such a nature that the interests of the institution will best be served, it may limit the activities of the respondent. It may do so by relieving the respondent of teaching and/or administrative duties pending final resolution of the conflict. However, contractual obligations of the institution shall continue until the matter is resolved.

(f) The review committee shall proceed as follows:

(1) The committee shall hold its first hearing no later than 60 days after the last committee member has been appointed.

(2) The chairman of the committee shall notify the complainant and the respondent, at least 28 days in advance, of the date, time, and place of the said hearing.

(3) If any part of the dispute involves a specific question of doctrine or doctrinal application, each party shall have the right to an opinion from the Commission on Theology and Church Relations. If it involves questions of Constitution or Bylaw interpretation, each party shall have a right to an interpretation from the Commission on Constitutional Matters. The request for an opinion must be made through the review committee, which shall determine the wording of the question(s). The request for an opinion must be made within four weeks of the final formation of the review committee. If a party does not request such an opinion within the designated time, such a request may still be made to the review committee, which shall, at its discretion, determine whether the request shall be forwarded. The review committee shall also have the right, at any time, to request an opinion from the Commission on Theology and Church Relations or the Commission on Constitutional Matters. When an opinion has been requested, the time limitations will not apply until the opinion has been received by the parties. Any opinion received must be followed by the review committee.

(4) All hearings shall be private, attended only by the parties and the witnesses who can substantiate the facts relevant to the matter in dispute. The review committee shall follow the procedures set forth in the Standard Operating Procedures Manual for this bylaw to be followed in the hearing and shall establish the relevancy of evidence so that each party shall be given an opportunity to present fully its respective position. In performing its duty, the review committee shall continue efforts to reconcile the parties on the basis of Christian love and forgiveness. If a party is a board or commission of the Synod or its districts, it shall be represented by its chairman or a designated member.

(5) Within 60 days after completion of the final hearing, the review committee shall issue a written decision which shall state the facts determined by the committee and the reasons for its decision and forward them to the parties and the board of regents. The board of regents shall then take appropriate action, which shall be final.

(g) If the committee decides there is a valid complaint

(1) regarding matters under Bylaw 3.10.5.6.5 (1)–(4), it may take whatever action it deems appropriate, including recommendation for termination of the employment contract;

(2) regarding matters under Bylaw 3.10.5.6.5 (5)–(6), if the member of the institution's faculty or administration is a member of the Synod, it must also refer the complaint to the district president, who shall follow the procedure set forth in Bylaw sections 2.14 or 2.17.

(h) At every stage of the above-described procedure, all parties must be furnished copies of all documents filed.

(i) Any decision made pursuant to Bylaw 3.10.5.6.9 shall be final and binding on the parties involved with no right of further appeal.

(j) In consultation with the Commission on Constitutional Matters, the Board of Directors of Concordia University System shall maintain and amend, as necessary, a *Standard Operating Procedures Manual*, which shall serve as a comprehensive procedures manual for this bylaw.

3.10.5.6.10 — Each institution shall have established policies and procedures related to salary, faculty organization, faculty involvement in establishing institutional education policies, dispute resolution, modified service, sabbaticals and leaves. It shall also have policies and procedures related to student discipline.

(a) The salary schedules of all institutional employees shall be fixed by the board of regents on recommendation of the president of the institution. The salary schedules shall be established within the broad guidelines provided by the Board of Directors of Concordia University System.

(b) The board of regents, on recommendation of the president of the institution, shall establish an effective faculty organizational structure.

(1) The president or his designee shall preside at regular and special meetings.

(2) The faculty shall elect a secretary and provide for the election of committees, consisting of faculty members or of faculty members and other persons, who shall study, evaluate, and report to the faculty on policy matters affecting the academic activity of the institution, the activity and welfare of the members of the faculty, and the life

and welfare of the students.

(3) The faculty shall elect a standing hearings committee or assign the functions of such a committee to another standing committee.

(c) Each faculty shall recommend policy to the board of regents through the president for the admission, transfer, dismissal, or withdrawal of students, set the standards of scholarship to be maintained by students, determine criteria for graduation or failure, and act on recommendations in the matter of granting certificates, diplomas, and such academic or honorary degrees as may lawfully be conferred by the institution.

(d) Each faculty shall develop and construct curricula implementing the recognized and established purposes of the institution and designed to attain the objectives of preparation for professional church workers and other Christian leaders approved by the Synod.

(e) Each faculty shall pursue the improvement of teaching and learning and the evaluation of their effectiveness in every segment of the institution and its curriculum.

(f) Each faculty shall recommend policy to the board of regents through the president regarding out-of-class life and activity of its students so that the co-curricular and off-campus activities of the students contribute to the attainment of the educational objectives of the institution. The faculty shall recommend such policies as will be conducive to the cultivation of a Christian deportment on the part of all students, will stimulate the creation of a cultured and academically challenging atmosphere on and about the whole campus, and will make a spiritually wholesome community life possible.

(g) Each faculty shall recommend policy to the board of regents through the president regarding the maintenance of wholesome conditions of faculty service and welfare.

(h) The faculty of each institution which prepares professional workers directly for service in the Synod shall conform its placement policies to the provisions for the distribution of candidates and workers through the Board of Assignments of the Synod.

(i) Controversies and disagreements among faculty members or other employees (other than those involving matters described in Bylaw 3.10.5.6.5) shall be submitted to the president of the institution for mediation.

(1) If this proves unsuccessful, he shall report the matter to the board of regents for arbitration.

(2) After hearing the parties, the board will render its decision, which shall be final, without the right of appeal under the provisions of the dispute resolution process of the Synod.

(3) A record of the proceedings shall be filed with the Board of Directors of Concordia University System.

(j) Faculty members may request early retirement under the applicable provisions of the Concordia Retirement Plan.

(1) Upon retirement, faculty members who are ordained or commissioned ministers of religion are retained on the emeritus roster of the Synod on the basis of Bylaw 2.11.2.1 and may, by action of the board of regents, be retained on the roster of their faculty as “emeriti” (Bylaw 3.10.5.6).

(2) Service loads and the conditions of service after retirement shall be determined by the board of regents.

(k) Each institution shall state policies regarding sabbaticals for faculty and leave-of-absence procedures for all employees within Board of Directors of Concordia University System guidelines.

(l) Each board of regents, on recommendation of the president, shall adopt a comprehensive policy statement committing the school to the principles of Christian discipline, evangelical dealing, and good order, governing the students individually and collectively.

(1) Each student shall be informed regarding the disciplinary policy and procedure and under what conditions and to whom an appeal from a disciplinary decision may be made.

(2) There shall be no right of appeal under the provisions of the dispute resolution process of the Synod.

Action: Adopted (8)

(When introducing Res. 5-06A, the committee instructed the convention to remove the word “guidelines” at the end of the proposed new wording for Bylaw 3.10.5.6.1. The proposed addition of the word “only” after “employment may” in the new wording proposed for Bylaw 3.10.5.6.4 was received by the committee as a friendly amendment. After discussion, the resolution was adopted as amended [Yes: 918; No: 48].)

To Thank God for Affiliation of Concordia University Wisconsin and Concordia University Ann Arbor

RESOLUTION 5-07

Presidents Report, Part 2 (TB, p.23)

WHEREAS, Enrollment and financial challenges made it necessary to combine the operations of Concordia University Ann Arbor with another institution; and

WHEREAS, Concordia University Wisconsin exerted considerable effort and offered collegial assistance to Concordia University Ann Arbor; and

WHEREAS, Several entities of the LCMS provided financial support to facilitate the new affiliation; and

WHEREAS, Many individuals provided expertise and leadership to create the new affiliation; therefore be it

Resolved, That the LCMS thank Concordia University Wisconsin for taking leadership to facilitate an affiliation with Concordia University Ann Arbor; and be it further

Resolved, That the LCMS thank all districts, boards and individuals who worked to create the affiliation between these two entities; and be it finally

Resolved, That LCMS in convention give thanks to God that the mission and ministry of Lutheran higher education will continue in the region as a result of the affiliation of Concordia University Wisconsin and Concordia University Ann Arbor.

Action: Adopted (7)

(The convention voted to adopt Res. 5-07 without discussion by rising and clapping hands, as instructed by the chair.)

To Establish a Standard for Continuing Education of Pastors

RESOLUTION 5-08B

R7-02, R5-01–5-03 (CW, pp. 95–105)

WHEREAS, The 2010 convention of the Synod encouraged continuing education for LCMS pastors in Res. 5-05A, “To Support Pastoral Formation,” which stated in part: “That the 2010 LCMS convention direct the Council of Presidents and the administration and faculties of the Synod’s seminaries and universities to continue to study how best to certify clergy and hold them accountable for continuing education” (cf. 5-05A Task Force Report and Recommendations), echoing similar resolutions in 2007, 2004, 2001, and 1998; and

WHEREAS, Other professions require a continuing education component in order to maintain the highest level of competence; and

WHEREAS, The church expects theological and professional excellence of all her pastors (2 Tim. 2:15); and

WHEREAS, The Synod’s biblical, confessional, and catechetical heritage compels her pastors to a lifetime of learning for their own benefit, for the benefit of their congregations, and for the benefit of the church-at-large; and

WHEREAS, The Synod’s seminaries are well prepared to provide continuing education to her pastors (e.g., regionalized summer course offerings, Web-based offerings, on-campus symposia/conferences, et al.); and

WHEREAS, Pastors serve in an increasingly complex and challenging world which demands continual development of skills; and

WHEREAS, The 2007 Synod convention encouraged congregations to grant sabbatical leave to pastors (Res. 6-08, “To Encourage Congregations to Provide Professional Church Work Sabbaticals”); and

WHEREAS, The Post-Seminary Applied Learning and Support (PALS) program is an avenue for continuing education in the first three years of parish ministry; and

WHEREAS, While the divine call is not contingent upon continuing education, the Word of God calls for growth in grace and wisdom (2 Tim. 3:14–17); therefore be it

Resolved, That the seminaries

- continue to instruct and demonstrate the importance of the biblical languages in the pastoral ministry and provide resources to that end
- provide guidance and direction to LCMS ordination-track seminarians in the development of “a personal continuing education portfolio including a long-term plan of action and goals for continuing education” (5-05A Task Force Report and Recommendations)
- include a review of the personal continuing education portfolio prior to program completion
- work collaboratively with the Council of Presidents to develop a list of qualified continuing education resources and activities; and be it further

Resolved, That in accord with the direction given to the Council of Presidents and the administration and faculties of the Synod’s seminaries and universities in 2010 LCMS Resolution 5-05A, each pastor:

- regularly identify those personal and pastoral skills which need to be addressed by continuing education
- regularly revise his continuing education plan accordingly; and be it further

Resolved, That all pastoral colloquy candidates submit a written personal continuing education portfolio, beyond what is required for certification, to his district president; and be it further

Resolved, That *Winkels* (circuit pastoral conferences)

- discuss “doctrinal, professional, and practical matters” (Bylaw 4.9.1 [a]); and be it further

Resolved, That each circuit counselor (visitor)

- discuss the pastor’s personal continuing education portfolio during his triennial visit with each pastor under his care; and be it further

Resolved, That each district president

- encourage and support each pastor’s self-developed continuing education program as part of his regular visitation program
- model for the Synod the importance of continuing education
- work with congregations to encourage and support the pastor in his continuing education; and be it further

Resolved, That the Executive Director of Pastoral Education

- continue to incorporate continuing education into the Post-Seminary Applied Learning and Support (PALS) program; and be it finally

Resolved, That each congregation be urged to

- provide support for her pastor's continuing education in appropriate ways (e.g., non-vacation time off for continuing education, financial support as feasible, etc.)
- give heed to 2007 Res. 6-08, "To Encourage Congregations to Provide Professional Church Worker Sabbaticals," by offering a sabbatical leave to her pastor as feasible.

Action: Adopted (8)

(Following debate, Res. 5-08B was adopted as presented [Yes: 892; No: 110].)

To Revise Bylaw 3.10.5.5.2 re Election Process for College and University Presidents

RESOLUTION 5-09

Overture 5-08 (CW, p. 191)

Rationale

The current bylaw regarding the process for electing the president of a CUS institution lacks two features that would promote a smoother process.

1. If there were a meeting at the beginning of the process to compare the expectations of the parties involved in the election, this would provide an opportunity to create mutual understanding and reduce mismatched expectations later in the process.
2. If the President of the CUS participates as a guest in the election event it provides an opportunity to understand the strengths and needs of the candidates, and it creates a relationship with the president-elect. If questions arise the President of the CUS may be able to provide assistance.

Therefore be it

Resolved, That Bylaw 3.10.5.5.2 be amended to read as follows:

PRESENT/PROPOSED WORDING

3.10.5.5.2 The following process shall govern the selection of a college/university president.

(a) When a vacancy or an impending vacancy in the office of president is known, the board of regents shall inform the campus constituencies, the Board of Directors of Concordia University System, the President of the Synod, an official periodical of the Synod, and other parties as appropriate.

(1) The board of regents shall request that the Board of Directors of Concordia University System authorize the institution to publish a request for nominations for the position of president.

(2) The board of regents shall request that the Board of Directors of Concordia University System schedule a transition review of the campus.

The review is to provide a report on the state of the campus for use by the search committee, the board of regents, and the candidates.

(b) The board of regents shall oversee the process of defining the institution's needs, describing the desired characteristics of the new president, and issuing a request for nominations.

(1) A search committee shall be formed that represents the board of regents, the faculty, and the staff. Faculty members and staff members on the committee shall be members of LCMS congregations.

(2) The search committee shall prepare a description of the needs of the institution based on listening forums, the findings of the Board of Directors of Concordia University System's transition review, and other relevant information. Before publishing a call for nominations, the President of the Concordia University System shall convene an in-person conference involving the board of regents, the search committee, and the prior approval panel to discuss the qualifications that will be sought and the search criteria.

(3) The search committee shall develop written criteria that will be utilized by the committee to screen the candidates and will be utilized by the board of regents to guide the presidential election.

(4) A person designated by the board of regents shall act as its agent to issue a request for the nomination of candidates for the presidency of the institution. The request for nominations shall be submitted to the parties who are authorized to nominate. Candidates may be nominated by congregations of the Synod, the Board of Directors of Concordia University System, the board of regents, and the faculty of the institution. The request for nominations shall state when the nominating period closes.

(5) After the nomination period has closed, the agent of the board of regents shall distribute via an announcement to the congregations of the Synod the list of names of nominees who have consented to nomination. The announcement shall contain contact information to submit correspondence regarding the nominees and provide a reasonable deadline for receiving correspondence. The board of regents shall establish a procedure for processing correspondence regarding nominees.

(c) The board of regents shall utilize the work of the search committee to establish a short list of candidates.

(1) The search committee will provide a report to the board of regents regarding the qualifications of the candidates with its observations and recommendations.

(2) The board of regents shall provide the candidates with a report containing full disclosure of the condition of the institution.

(3) The board of regents shall prepare a list of no less than five candidates and submit that short list to the executive director of the Board of Directors President of Concordia University System.

(d) The short list of candidates shall receive prior approval before the election.

(1) The ~~executive director of the Board of Directors~~President of Concordia University System shall convene a prior-approval panel consisting of the President of the Synod, the district president serving on the institution's board of regents, and the chair of the Board of Directors of Concordia University System.

(2) The prior-approval panel shall meet to consider the short list submitted by the board of regents. The panel may choose to remove names from the list, but only with a two-thirds majority vote.

(3) After the prior-approval panel has completed its work, the ~~executive director of the Board of Directors~~President of Concordia University System shall transmit the finalized list back to the agent of the board of regents. If the amended list contains less than two names, the election process is terminated. The board of regents shall determine whether it will utilize the original list of nominees or generate additional nominations as it resumes the election process.

(e) The board of regents shall elect the president of the college or university using the slate that received prior approval as described above. The President of the Concordia University System (or a designee) shall attend this meeting as a guest and advisor. The board of regents may require the president-elect to accept or decline within 15 days.

(f) If the president-elect declines the position, the board of regents is responsible for resuming the effort to fill the vacancy.

Action: Adopted (8)

(As discussion on Res. 5-09 began in Session 8, an amendment to add the words "Faculty members on the committee shall be rostered church workers, and staff members on the committee shall be members of LCMS congregations" was received as a friendly amendment by the committee, the debate of which resulted in a vote which removed the amendment from consideration [Yes: 767; No: 180]. As discussion continued on the resolution, a similar amendment was proposed in modified form: "Faculty members and staff members on the committee shall be members of LCMS congregations," to be inserted as an addition to Bylaw 3.10.5.5.2 (b). By common consent, the resolution was referred back to the committee. Later in the session, Res. 5-09 was brought back by the committee, which took the words of the proposed amendment

and inserted them as a new sentence of paragraph (b) (1) of Bylaw 3.10.5.5.2. When debate was ended, the amended resolution was adopted [Yes: 948; No: 49].)

To Amend Bylaw 3.10.4.7.3 re Appointment of Seminary Faculty

RESOLUTION 5-11B

President's Report, Part 2 (TB, pp. 23-24)

WHEREAS, The Board for Pastoral Education was assigned the task of prior approval for seminary faculty prior to the 2010 LCMS convention; and

WHEREAS, The Board for Pastoral Education was eliminated in the restructuring that occurred during the 2010 LCMS convention; and

WHEREAS, Both of the Synod's seminaries are currently serving faithfully and with theological integrity, yet the Synod's history reminds of the importance of vigilance; and

WHEREAS, The restoration of a process for interviewing faculty by Synod officials with significant Synod-wide responsibility would be seen as beneficial to the well-being of the Synod; therefore be it

Resolved, That the Synod Bylaws be amended as follows:

PRESENT/PROPOSED WORDING

Seminary Faculties

3.10.4.7.3 The board of regents on recommendation of the president of the seminary shall appoint all full-time members of the faculty.

(a) All initial appointments to seminary faculties shall require prior approval by a majority vote of the President of the Synod (or his designee), the chairman of the Council of Presidents (or his designee), and the chairman of the Board for National Mission (or his designee), and shall include a thorough theological review. The three voters shall be ordained. The process shall be facilitated by the Executive Director of Pastoral Education.

(ab) The terms and conditions of every appointment shall be stated in writing and be in the possession of both the seminary and the prospective faculty member before the appointment is consummated. Limitations of academic freedom because of the religious and confessional nature and aims of the seminary shall be stated in writing at the time of the appointment and conveyed to the person being appointed.

(bc) Ordinarily, candidates for full-time teaching positions shall be rostered members of the Synod. When laypersons are employed in full-time teaching positions, they shall pledge to perform their duties in harmony with the Holy Scriptures as the inspired Word

of God, the Lutheran Confessions, the Synod's doctrinal statements, and the policies of the Synod.

(cd) The board of regents may decline to renew an initial-level appointment of a faculty member at its discretion and without formal statement of cause. If reappointment to the teaching staff is not contemplated, the board of regents shall so notify the faculty member in writing through the president of the seminary at least six months prior to the expiration of the current appointment. Notice of non-reappointment shall be made at least six months before the expiration of an initial-level appointment of a faculty member.

(de) The board of regents shall maintain standards of good practice that provide uniform procedures for renewing faculty employment contracts.

(ef) Each seminary shall state policies regarding faculty appointments, employment contracts, contract renewal, and contract termination for all employees.

Action: Adopted (9)

(Debate on Res. 5-11B began during Session 8 and resumed during Session 9, when the committee changed proposed paragraph (a) of Bylaw 3.10.4.7.3 by replacing "Synod Board of Directors" with "Board for National Mission." After debate was ended, the resolution was adopted as changed [Yes: 590; No: 382].)

To Encourage, Promote, and Support Recruitment of Hispanic and Spanish-speaking Students and Faculty into Church Work Professions

RESOLUTION 5-12

President's Report, Part 2 (TB, p 24)

WHEREAS, Christ commanded us to proclaim the Gospel to all nations (Matt. 28:19; Acts 1:8; Mark 16:15) and God shows no partiality (Acts 10:34-36); and

WHEREAS, While God has called us to proclaim the Gospel to all people, we recognize the increasing opportunity in the United States to proclaim the gospel to Hispanic and Spanish-speaking people; and

WHEREAS, Hispanics accounted for much of the nation's growth from 2000 to 2010 (2000 and 2010 U. S. Census); and

WHEREAS, An increasing and growing number of our LCMS congregations are located in neighborhoods with a significant number of Hispanic residents; and

WHEREAS, These congregations (and Lutheran schools) located in neighborhoods with a significant Hispanic population are seeking bilingual pastors, teachers, deaconesses, and other professional church workers; and

WHEREAS, Several Concordia University System (CUS) institutions are located in regions of the country with significant Hispanic populations; and

WHEREAS, Representatives of the Hispanic National Convention and the LCMS President's Office have met and discussed at length the challenge of reaching out to the growth of Hispanics in the U.S and the need for intentional recruitment of Hispanics for church work professions; therefore be it

Resolved, That congregations with Hispanic and Spanish-speaking members and LCMS high schools with Hispanic and Spanish-speaking students be encouraged and assisted in recruiting their high school graduates to a CUS college or university; and be it further

Resolved, That the Synod in convention support Hispanic recruitment by CUS colleges and universities; and be it further

Resolved, That Hispanics and Spanish-speaking students in the CUS and in our seminaries be encouraged to pursue graduate degrees; and be it further

Resolved, That available Hispanics and Spanish-speaking individuals in the LCMS with at least a master's degree be encouraged to apply for available positions in our CUS and encouraged and assisted in earning their doctorate degrees; and be it finally,

Resolved, That in view of the great need, Hispanic and Spanish-speaking candidates applying for teaching positions in our CUS be given serious and prayerful consideration and offered follow-up mentoring and coaching (for future opportunities) if not called or contracted.

Action: Adopted (8)

(After discussion, Res. 5-12 was adopted as presented [Yes: 912; No: 43].)

To Encourage Recruitment of High Caliber Candidates for Pastoral Ministry

RESOLUTION 5-13A

Presidents Report, Part 2 (TB, p. 24)

WHEREAS, Saint Paul writes, "If anyone aspires to the office of overseer, he desires a noble task" (1Tim. 3:1); and

WHEREAS, "So that we may obtain this faith the ministry of teaching the Gospel and administering the Sacraments was instituted" (AC V 1, McCain, p. 59); and

WHEREAS, Dr. Martin Luther once wrote, "There is no dearer treasure, no nobler thing on earth or in this life than a good and faithful pastor and preacher. Just think, whatever good is accomplished by the preaching office and the care of souls is assuredly accomplished by your own son as he faithfully performs this office. For example, each day through him many souls are taught, converted, baptized, and brought to Christ and saved, and redeemed from sin, death, hell, and the devil. Through him they come to

everlasting righteousness, to everlasting life and heaven, so that Daniel [12:3] says well that ‘those who teach others shall shine like the brightness of the firmament; and those who turn many to righteousness shall be like the stars for ever and ever’” (Luther’s Works, Vol. 46); and

WHEREAS, The increasingly post-Christian, post-modern context of North America and various other global contexts and the complexity of non-Christian ideologies operating within these contexts present daunting challenges to the proclamation of the Gospel; and

WHEREAS, Young men who are regarded as high caliber among their peers would be particularly useful in addressing the challenges to the Gospel which are inherent in these contexts; therefore be it

Resolved, That ministers of religion—ordained and —commissioned and lay people be strongly encouraged to identify, inform, and encourage appropriate candidates for service in the pastoral ministry, with special emphasis upon those who are regarded to be of high caliber among their peers.

Action: Adopted (8)

(After discussion, Res. 5-13A was adopted as presented [Yes: 738; No: 121].)

To Conduct Study of Alternate Routes to Pastoral Ministry

RESOLUTION 5-14A

R7-02 (CW, pp. 403–452)

WHEREAS, The SMP Task Force Report notes that there are eight routes to ordained ministry; and

WHEREAS, The SMP Task Force Report recommends for the sake of clarity and simplicity that a study of the non-Master of Divinity routes to the Pastoral Office take place; therefore be it

Resolved, That the Synod President appoint a task force (chaired by the Executive Director for Pastoral Education) to conduct a study of the non-Master of Divinity routes to the Pastoral Office, and that it report its findings and recommendations regarding the appropriateness of each route, the optimal number of such routes, etc. to the Synod President by the end of 2015 for action at the 2016 Synod convention.

Action: Adopted (9)

(Res. 5-14A was introduced by the committee with the insertion of the words “regarding the” before “appropriateness” in the third line and “the end of” before “2015” in the final line of the resolve paragraph. After discussion, the resolution was adopted as presented by the committee [Yes: 775; No: 134].)

To Celebrate 150th Anniversary of Concordia University Chicago, River Forest, IL

RESOLUTION 5-15

Overture L5-38

WHEREAS, God Almighty has abundantly blessed Concordia University Chicago, enabling it to serve The Lutheran Church—Missouri Synod for 150 years as an institution for the preparation of church workers, including programs in Lutheran teacher education, director of Christian education, deaconess, director of parish music, and pre-seminary education; and

WHEREAS, God Almighty has abundantly blessed Concordia University Chicago, enabling it to continue to be recognized as a national leader in the fields of both public and parochial education; and

WHEREAS, God Almighty has abundantly blessed Concordia University Chicago over the course of a century and a half with nearly 34,000 alumni sainted and living, who have served and led in churches, schools, institutions, and communities throughout the world through a variety of vocations; and

WHEREAS, God Almighty has abundantly blessed Concordia University Chicago, enabling it to serve the church and world through 45 distinct graduate programs delivered in 37 states and 26 countries world-wide; and

WHEREAS, God Almighty has abundantly blessed Concordia University Chicago, enabling it to achieve record enrollment numbers including nearly 1,500 undergraduate, 4,000 graduate, and 350 doctoral students; therefore be it

Resolved, That the Synod in convention declare Concordia’s Founders’ Day, October 12th, 2014, as a Synod-wide “Concordia University Chicago Sunday,” encouraging and facilitating prayers, thanksgivings, offerings, and gifts to be given in celebration of the Lord’s abundant blessings to the church through one of its treasured educational institutions; and be it further

Resolved, That the Synod pause from its regular business to offer special thanksgiving and praise to Almighty God for His continued blessings on Concordia University Chicago at River Forest, Illinois, and to commend it to His continued providential care.

Action: Adopted (2)

(Res. 5-15 was adopted without discussion [Yes: 866; No: 55], followed by a prayer of thanksgiving and praise.)

To Give God Praise and Glory for Concordia Seminary 175th Anniversary

RESOLUTION 5-16

R1-7-CMO (CW, p. 30)

WHEREAS, God graced the Lutheran reformers with a love for the pure Gospel of Jesus Christ and a desire for its spread through an evangelical care of souls; and

WHEREAS, Saxon immigrants established a log cabin school so that this Word of God could be studied in their midst and spread through their new American homeland; and

WHEREAS, That school, now Concordia Seminary, has provided almost 13,000 pastors to serve congregations, mission stations, and chaplaincies throughout the world with that same Gospel and evangelical care of souls; and

WHEREAS, Concordia Seminary today is a recognized leader in providing Lutheran theological resources to the world through almost one million downloads each year of its Internet resources; and

WHEREAS, The people of The Lutheran Church—Missouri Synod faithfully have supported Concordia Seminary through both good and challenging times; and

WHEREAS, Concordia Seminary will begin its 175th academic year in September, 2013; therefore be it

Resolved, That the people of The Lutheran Church—Missouri Synod be encouraged to give thanks to God for His grace to us through Concordia Seminary these 175 years; and be it further

Resolved, That the people of the church be commended and encouraged to continue their zeal for the formation of Gospel-centered pastors and deaconesses for the 21st century; and be it finally

Resolved, That following the adoption of this resolution the delegates and guests of this 65th Regular Convention of The Lutheran Church—Missouri Synod rise and sing the Common Doxology.

Action: Adopted (6)

(Without discussion, Res. 5-16 was adopted with a rising vote of the convention singing the Doxology.)

Resolutions

6. Administration & Finance

To Promote Financially Healthy Universities, Seminaries, and Church Workers

RESOLUTION 6-01A

Report 5-02 (CW, p.98); Overtures 6-01–06 (CW, pp. 231–232)

WHEREAS, God desires for us to use His gracious gifts to us, including financial gifts, for the furthering of the kingdom of God (Matt. 25:14–30; 1 Cor. 16:2; 2 Cor. 9:7–11; 1 Tim. 6:17–19); and

WHEREAS, Article III 3 of the Synod's Constitution states that one of the main objectives for forming the Synod is to "[r]ecruit and train pastors, teachers, and other professional church workers and provide opportunity for their continuing growth"; and

WHEREAS, LCMS congregations deserve the very best trained and educated church workers for building God's Kingdom who are not yoked with onerous educational debt; and

WHEREAS, Financially viable seminaries and universities are important in conserving and promoting the unity of the true faith (Eph. 4:3–6); and

WHEREAS, The Scriptures say (2 Cor. 9:6–11),

Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work. As it is written: "He has scattered abroad His gifts to the poor; His righteousness endures forever." Now He who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.

And

WHEREAS, By adopting resolution 4-04A, the 2010 convention created a task force with the following charge:

That the Synod in convention charge the Board of Directors of the Synod, in consultation and concurrence with CUS and seminary leadership, to appoint an eleven-member task force



Committee 6 Chairman John Wille

possessing qualifications in higher education and finance (including two members from LCMS Board of Directors as well as persons from the CUS institutions and seminaries, other institutions of higher education, and the LCMS at large), to research the efficiency of cooperative interaction for the fiscal strength of the LCMS system of colleges, universities, and seminaries, to make recommendations that could be immediately implemented by the respective institutions and continue to enhance those current programs already in place with the seminaries and CUS schools, and to bring recommendations which require convention action to the 2013 LCMS convention for further implementation.

And

WHEREAS, This task force has recommended specific action to the 2013 convention for implementation; therefore be it

Resolved, That the convention establish a specific goal of completely eliminating the historic Concordia University System (CUS) debt of the Synod by 2017 through a special appeal; and be it further

Resolved, That the convention direct the President of the Synod in consultation with the Board of Directors of the Synod to develop and implement strategies by 2015 (1) to accomplish this historic CUS debt elimination goal and (2) to address Synod church worker educational debt; and be it finally

Resolved, That this convention call upon the Lord of the Harvest in prayer to send forth laborers into His harvest and implore Him to equip us with all things needful to carry out His work.

Action: Adopted (6)

(After debate was ended, Res. 6-01A was adopted as presented [Yes: 859; No: 61].)

To (Joy)fully Fund Career and GEO Missionaries

RESOLUTION 6-02

Overtures 6-07–6-10 (CW, pp. 232–233)

WHEREAS, Article III 2 (Objectives) of the Constitution of The Lutheran Church—Missouri Synod (LCMS) has established extending Gospel witness into all the world; and

WHEREAS, The LCMS has been engaged in extending the Gospel into the world since 1895; and

WHEREAS, There is a need among congregations, pastors, and households for a clearer understanding of the mission impact that the LCMS is having today; and

WHEREAS, The reality is that the number of career and Globally Engaged in Outreach (GEO) missionaries has increased each year since 2008; and

WHEREAS, The best practices mission model is based on intentional personal missionary communication; and

WHEREAS, This model is vital to creating the congregational and personal understanding necessary for prayer and personal and financial support of missionaries; therefore be it

Resolved, That the Synod in convention give thanks to God for the 69 career and 100 GEO missionaries and their families serving throughout the world who embrace the current model; and be it further

Resolved, That the Synod commend the former Board for Mission Services for developing an effective model of sustainability for calling and deploying and supporting missionaries in the field until the natural conclusion of their service; and be it further

Resolved, That the Synod thank the 500 congregations and nearly 2,000 household partners in the LCMS who are actively and joyfully providing prayer, encouragement, and direct financial support in excess of \$7.6 million per year for the benefit of specific missionaries; and be it further

Resolved, That all congregations and LCMS households be encouraged to utilize counsel and resources available through the Mission Advancement Unit of the LCMS as they plan their support of missionaries; and be it finally

Resolved, That the Synod in convention encourage and support the Office of International Mission to continue expanding the number of missionaries and provide the logistical support necessary to sustain them in their mission activities.

Action: (Adopted)

(After brief discussion, Res. 6-02 was adopted by voice vote.)

To Address Board of Directors Budget and Management Responsibilities

RESOLUTION 6-03

Overture 6-12 (CW, p. 233)

WHEREAS, Following the 2010 LCMS convention, it was recognized that restructuring decisions had resulted in lack of clarity and even contradictions in the *Handbook* of the Synod that would require additional attention by the 2013 convention; and

WHEREAS, Questions have been raised during the triennium related to distribution of budget dollars from the corporate Synod budget, such questions arising due to the wording change from “program board” to “mission board” in Bylaw 3.3.4.5 as a result of the structure changes made at the 2010 convention; and

WHEREAS, Changes to Bylaw 3.3.4.9 are also needed to provide clarity and alignment with existing practice; therefore be it

Resolved, That the 2013 LCMS convention adopt the following bylaw changes:

PRESENT/PROPOSED WORDING

Board of Directors

3.3.4.5 The Board of Directors shall allocate available funds to the ~~mission~~ boards, commissions, councils, offices, and departments of corporate Synod and hold them responsible therefor.

(a) To the extent of its responsibilities relative to the general management and supervision of the business and legal affairs of the Synod:

(1) It shall receive such reports as it requests on the operations and policies of the mission boards, commissions, offices, and councils.

(2) It shall have the right to request review of any action or policy of a mission board, commission, office, or council which primarily relates to business, property, and/or legal matters and, after consultation with the agency involved and when deemed necessary, require modification or revocation thereof, except opinions of the Commission on Constitutional Matters.

(b) ~~The Corporate~~ Synod’s budgeting process and the budget itself shall be designed to support the worldwide mission and ministry of the Synod.

(1) The board shall establish policies and guidelines relating to the preparation of the annual budget ~~of the Synod~~.

(2) The board shall adopt the annual budget ~~of the Synod~~.

(c) The Board of Directors shall be responsible for providing operating and capital funds to carry out the work of the Synod.

(d) Regarding the Synod’s seminaries, the board shall, together with national fund-raising operations, estab-

lish policy guidelines for the distribution of grants of the Synod (restricted and unrestricted) and efforts for securing additional financial support from other sources.

(e) Regarding the Synod's colleges, universities, and seminaries, the board shall approve capital projects in relation to campus property management agreements and institutional master plans, and shall establish and monitor criteria for determining institutional viability, fiscal and otherwise.

- 3.3.4.9 To carry out the business and legal affairs of the Synod, The Board of Directors may appoint other officers of the synod subject to the approval of the President, of the synod, may appoint other officers and The Board of Directors may also appoint staff as required from time to time to carry out the business and legal affairs of the synod.

Action: Adopted (2)

(During discussion, a suggestion to strike the word "mission" from paragraphs (1) and (2) of Bylaw 3.3.4.5 (a) in accord with the deletion in the first line of Bylaw 3.3.4.5 was initially received by the floor committee as a friendly amendment but was subsequently withdrawn. Res. 6-03 was adopted as presented [Yes: 960; No: 27].)

To Restore Secretary of Synod as Voting Member of Commission on Constitutional Matters (CCM)

RESOLUTION 6-04

Overture 6-28 (CW, p. 245)

WHEREAS, The Secretary of the Synod is elected by the convention and serves as a non-voting member of the Commission on Constitutional Matters; and

WHEREAS, Prior to the 1995 convention, the Secretary of the Synod was a voting member of the Commission on Constitutional Matters; and

WHEREAS, The Secretary maintains the records of the Commission on Constitutional Matters and has extensive institutional knowledge; and

WHEREAS, The resulting decisions of the Commission on Constitutional Matters would be enhanced if the Secretary of the Synod were a voting member of the Commission on Constitutional Matters; therefore be it

Resolved, That Bylaws 3.9.2.1, 3.9.2.1.1, and 3.3.3.2 be amended as follows:

PRESENT/PROPOSED WORDING

- 3.9.2.1 The Commission on Constitutional Matters shall consist of six voting members:

~~1. Five voting members, whose terms shall be for six years renewable once, three of whom shall be ordained ministers and two shall be lawyers; and~~

~~2. The Secretary of the Synod, who shall also serve as a nonvoting member of the commission and its secretary.~~

1. Three ministers of religion—ordained, whose terms shall be for six years, renewable once

2. Two attorneys, whose terms shall be for six years, renewable once

3. The Secretary of the Synod, who shall serve as the secretary of the commission

- 3.9.2.1.1 The Commission on Constitutional Matters shall be appointed in the following manner:

Other than the Secretary of Synod, candidates ~~Candidates~~ shall be nominated only by the district boards of directors and shall be presented to the Council of Presidents through the Office of the Secretary.

(a) The Council of Presidents shall select five candidates for each vacant appointed position and present them through the Office of the Secretary of the Synod to the President of the Synod.

(b) The President of the Synod, in consultation with the vice-presidents of the Synod, shall appoint members of the commission from the list presented by the Council of Presidents.

(c) Thereafter, the appointments shall become effective upon ratification by a majority vote of the members of the Council of Presidents.

(d) Vacancies in appointed positions shall be filled by following the procedure set forth above.

- 3.3.3.2 The Secretary shall perform such other work as pertains to his office or such other work as the Synod in convention, the President, or the Board of Directors of the Synod may assign to him.

(a) He shall serve as a ~~nonvoting~~voting member and secretary of the Commission on Constitutional Matters.

(b) He shall....

Action: Adopted (6)

(After discussion, Res. 6-04 was adopted as presented [Yes: 586; No: 328].)

To Revise Definitions in *Handbook*

RESOLUTION 6-05

Overture 6-16 (CW, p. 236)

WHEREAS, Clarification of certain definitions would be appropriate and helpful; therefore be it

Resolved, That the 2013 LCMS convention adopt the following changes to Bylaw 1.2.1:

PRESENT/PROPOSED WORDING

1.2 Definition of Terms

1.2.1 The following definitions ~~apply to are for use in understanding the terms as used in the entire~~ Bylaws of The Lutheran Church—Missouri Synod:

(a) **Agency:** An instrumentality other than a congregation or corporate Synod, whether or not separately incorporated, which the Synod in convention or its Board of Directors has caused or authorized to be formed to further the Synod's ~~objectives~~ Objectives (Art. III of the Constitution).

(1) Agencies include each board, commission, council, seminary, university, college, district, Concordia Plan Services, and each synodwide corporate entity.

(2) The term "agency of the Synod" does not describe or imply the existence of principal and agency arrangements as defined under civil law.

(b) **Chief Executive:** The top staff administrator of ~~an a separately incorporated~~ agency of the Synod, who may be referred to as president, ~~other than a mission board or commission.~~

(c) **Commission:** A group of persons, elected or appointed as prescribed in the Bylaws, rendering a precisely defined ~~service~~ function of the Synod and responsible, as the case may be, to the Synod in convention, to the President of the Synod, or to the Board of Directors of the Synod. The commissions of the Synod are:

- (1) Commission on Constitutional Matters
- (2) Commission on Doctrinal Review
- (3) Commission on Handbook
- (4) Commission on Theology and Church Relations

(d) **Concordia Plan Services:** Concordia Plan Services is a controlled entity of The Lutheran Church—Missouri Synod created to manage the Concordia Plans.

(e) **Concordia Plans:** The Concordia Plans, while operating under the supervision of the Synod Board of Directors, are trust agencies whose assets are not the property of corporate Synod.

(~~df~~) **Corporate Synod:** The Lutheran Church—Missouri Synod, the Missouri nonprofit corporation, including its offices, boards, commissions and the departments ~~operating under the supervision of the Board of Directors of the Synod and its mission boards and commissions.~~

(1) "Corporate Synod" is not an agency of the Synod.

(2) ~~Concordia Plan Services is a controlled entity of The Lutheran Church—Missouri Synod created to manage the Concordia Plans.~~

(3) ~~The Concordia Plans, while operating under the supervision of the Synod Board of Directors, are trust agencies whose assets are not the property of corporate Synod.~~

(24) ~~The Lutheran Church—Missouri Synod, in referencing the laws of the State of Missouri in these Bylaws and in the Synod's Articles of Incorporation, intends to acknowledge its responsibility to be subject to civil authority. In all such references, however, the Synod intends to retain all authority and autonomy allowed a church under the laws and Constitution of the United States and the State of Missouri.~~

(eg) **Council:** An officially established group elected or appointed as an advisory body. The council of the Synod is the Council of Presidents.

(fh) **District:** A division of the Synod as determined by a national convention of the Synod.

(gi) **Ecclesiastical supervision:** The responsibility, primarily of the President of the Synod and district presidents, to supervise on behalf of the Synod the doctrine, life, and administration of its members, officers, and agencies. Such supervision, subject to the provisions of the Synod's Constitution, Bylaws, and resolutions, includes visitation, evangelical encouragement and support, care, protection, counsel, advice, admonition, and, when necessary, appropriate disciplinary measures to assure that the Constitution, Bylaws, and resolutions of the Synod are followed and implemented. Thus, ecclesiastical supervision is also the presenting, interpreting, and applying of the collective will of the Synod's congregations. Ecclesiastical supervision does not include the responsibility to observe, monitor, control, or direct the day-to-day activities of individual members of the Synod, whether in the conduct of their work or in their private lives (cf. Bylaw 2.14.1 [a]). Further, those constitutional articles and bylaws pertaining to ecclesiastical supervision shall determine the full definition of ecclesiastical supervision.

(h) **Executive Director:** ~~The top staff administrator of a mission board or commission of corporate Synod.~~

(ij) **Governing Board:** A board that directs a separately incorporated agency of the Synod. Governing boards are such as a board of directors, a board of trustees, a board of regents, a board of managers, or a board of governors.

(jk) **May:** Permissive, expressing ability, liberty, or the possibility to act.

(kl) **Member of the Synod:** See Art. V of the Constitution. Members of the Synod are of two classes: corporate members (congregations that have joined

the Synod) and individual members (ministers of religion—ordained and ministers of religion—commissioned on the roster of the Synod).

~~(lm)~~ **Mission Board:** An officially established group of persons elected as prescribed in the Bylaws, charged with developing and determining policies for ~~an operating~~ a ministry function of the Synod as prescribed in the Bylaws. These policies shall establish boundaries, parameters, and principles that guide the respective mission office in determining present and future activities and programs. The mission board shall have oversight of the implementation of these policies. The President of the Synod shall be responsible for supervising the implementation of mission board policies in accordance with his responsibilities under Constitution Art. XI and Bylaws 3.3.1.1.1–3.3.1.3. The mission boards of the Synod are:

- (1) Board for National Mission
- (2) Board for International Mission

~~(mn)~~ **Officer:** Those positions identified in Constitution Art. X A or Art. XII 3 or Bylaw sections 3.3 and 3.4 unless qualified by a modifier.

~~(n)~~ **Operating Board:** The Board of Directors and mission boards of the Synod, the Board of Directors of Concordia Plan Services, and the governing boards of the synodwide corporate entities.

(o) **Oversight:** For the purpose of these Bylaws, to monitor; to make inquiry and receive a response thereto; to make suggestions; to bring concerns to the attention of a higher authority.

(p) **Praesidium:** The President and the vice-presidents of the Synod.

(q) **Property of the Synod:** All assets, real or personal, tangible or intangible, whether situated in the United States or elsewhere, titled or held in the name of the Synod, its nominee, or an agency of the Synod. “Property of the Synod” does not include any assets held by the Lutheran Church Extension Fund—Missouri Synod or by an agency of the Synod in a fiduciary capacity (including, for purposes of example, the funds managed for the Concordia Plans by Concordia Plan Services and certain funds held by The Lutheran Church—Missouri Synod Foundation).

(r) **Region:** A division of the Synod for the purpose of regional elections.

(s) **Shall:** A word of command that must always be given an imperative or compulsory meaning.

~~(t)~~ **Subcommittee:** Persons who are voting or advisory members of a board or commission who perform a specific function and are in a reporting relationship to the parent group. ~~Subcommittees may be standing or ad hoc.~~

~~(tt)~~ **Supervision:** For the purpose of these Bylaws (other than those pertaining to ecclesiastical super-

vision), to have authority over, to direct actions, to control activities.

~~(vu)~~ **Synod:** Refers collectively to the association of self-governing Lutheran congregations and all its agencies on the national and district levels. The Synod, as defined herein, is not a civil law entity.

~~(wy)~~ **Synodwide Corporate Entity:** A separate corporation established by the Synod for business and legal reasons. For the purposes of these Bylaws, the “synodwide corporate entities” of the Synod are the following corporations:

- (1) Concordia Historical Institute
- (2) Concordia Publishing House
- (3) Lutheran Church Extension Fund—Missouri Synod
- (4) Lutheran Church—Missouri Synod Foundation
- (5) Concordia University System

The term “synodwide corporate entity” is not used in these Bylaws to include foreign corporations created by the Synod in order to undertake foreign missions.

~~(xw)~~ **Task Force:** An appointed group that has an ad hoc assignment to accomplish a specific task and whose duties have a definite expiration date.

~~(yx)~~ **Voting Member:** A member congregation of the Synod. (See Art. V A of the Constitution.)

Action: Adopted (6)

(Res. 6-05 was adopted without discussion by voice vote.)

To Address Synod *Handbook* Issues re Synodwide Corporate Entity Governing Instruments

RESOLUTION 6-06

Overture 6-17 (CW, p. 237)

WHEREAS, Bylaw 3.6.1.7, as currently worded, requires synodwide corporate entities to provide specific provisions in “each” of their governing instruments, a requirement which when taken literally is burdensome to these corporations; and

WHEREAS, “Each” governing instrument can refer to many documents including policy manuals; therefore be it

Resolved, That the 2013 convention adopt the following changes to Bylaw 3.6.1.7:

PRESENT/PROPOSED WORDING

3.6.1.7 Each synodwide corporate entity shall provide the following in its governing instruments:

- (a) ~~Each governing instrument shall include the a~~ provision that every member of the governing board

shall be a member of a congregation that is a member of the Synod-;

(b) ~~Each governing instrument shall include the a~~ provision that it is a component part of the Synod, is subject to the Constitution, Bylaws, and resolutions of the Synod, and its governing instruments are subordinate to the Constitution and Bylaws of the Synod-;

(c) ~~Each governing instrument shall include the a~~ provision that any amendment to a provision of its governing instruments which relate to its objects and purposes, the designating of its members, or the procedure for amending its governing instruments shall require a two-thirds affirmative vote of its members, if any, who are appointed by the Board of Directors of the Synod-; and

(d) ~~Each governing instrument shall include the a~~ provision that upon dissolution of a synodwide corporate entity, its remaining assets shall be transferred to the Synod. Any amendment to this provision shall require the affirmative vote of the Synod in convention.

Action: Adopted (6)

(Res. 6-06 was adopted without discussion by voice vote.)

To Address Synod *Handbook* Issues Regarding Required Background Checks

RESOLUTION 6-07

Overture 6-17 (CW, p. 237)

WHEREAS, Background checks are required for certain elective positions; and

WHEREAS, In the case of floor nominations, background checks cannot always be completed prior to the election; and

WHEREAS, The results of the background check could disqualify the candidate-elect from assuming office; therefore be it

Resolved, That the 2013 convention adopt the following changes to Bylaw 3.12.4.2:

PRESENT/PROPOSED WORDING

3.12.4.2 The President shall determine and announce a period of time during the convention for the election of the members of all elective boards and commissions.

(a) After the election of the President, the First Vice-President, and the other vice-presidents in that order, the election by ballot of the Secretary shall next be conducted.

(b) The election by ballot of the members of the Board of Directors shall next follow. Each category (ordained, commissioned, and lay) shall be elected separately, the order of the elections to be rotated to allow each cat-

egory to be the first elected at every third convention, as monitored by the Secretary of the Synod.

(c) The election by ballot of the members of all elective boards and commissions shall next follow.

(d) A majority of all votes shall be required for election to all elective offices and elective board positions. Candidates receiving a majority on the first ballot shall be declared elected.

(e) Except in the elections of president and vice-presidents, when a second or succeeding ballot is required for a majority, the candidate receiving the fewest votes and all candidates receiving less than 15 percent of the votes cast shall be dropped from the ballot, unless fewer than two candidates receive 15 percent or more of the votes cast, in which case the three highest candidates shall constitute the ballot.

(f) The tally of the votes cast for each candidate shall be announced after each ballot in all elections.

(g) A person elected to an office requiring a background check shall not assume office until an appropriate background check has been completed. If a person is elected and subsequently fails to pass a required background check, the office will be deemed vacant and will be filled according to Bylaw 3.2.5.

Action: Adopted (6)

(Res. 6-07 was adopted without discussion by voice vote.)

To Clarify Appointment Process for Various Representatives and Offices

RESOLUTION 6-08

Overture 6-18 (CW, pp. 238–240)

WHEREAS, Bylaws 1.3.8, 3.2.4, and 3.3.1.3 were not updated sufficiently to provide clarity regarding the appointment of various representatives and offices after the 2010 LCMS convention; therefore be it

Resolved, That the 2013 LCMS convention adopt the following bylaw changes:

PRESENT/PROPOSED WORDING

1.3 Synod Relationships:

Congregations, National, District, Circuit

1.3.8 The Synod in convention or through the Board of Directors of the Synod may authorize holding membership in national inter-Lutheran entities. Representatives of the Synod to various national inter-Lutheran entities (a) shall be named by the President of the Synod on recommendation of the Chief Mission Officer or the executive director of the directors of boards and commissions of the Synod Commission on Theology and Church Relations; (b) shall participate in the activities

of the respective inter-Lutheran entities according to the constitutions and bylaws of those entities and in keeping with the theological and constitutional principles of the Synod; and (c) shall submit formal reports to the President.

Terms of Office

3.2.4 The term of office of all elected officers of the Synod (Bylaw 3.2.1) shall be three years; of the elected members of the Board of Directors and all other boards and commissions of the Synod, six years; of all members of college and university boards of regents, three years; and of all appointed members of boards, commissions, and standing committees, three years, unless these Bylaws specifically provide otherwise.

(a) The President, First Vice-President, regional vice-presidents, Secretary, and members of all elected boards and commissions of the Synod shall assume office on September 1 following the convention and shall be inducted into office on a date subsequent to September 1 following the convention.

(b) In the interim, the newly elected President shall meet with the reelected and newly elected vice-presidents to assess the state of the Synod, to plan for the communication and carrying out of the resolutions adopted at the convention, to assign areas of responsibility to the vice-presidents, and to gather names and obtain information helpful for making wise appointments; he shall meet with the chairman and ~~executive directors of the staff supporting the~~ boards and commissions to discuss their convention reports, and to assess with them the financial support they will need; he shall meet with the financial and administrative officers to assess the financial status of the Synod and the estimate of the financial resources available for the coming year.

Action: Adopted (6)

(Res. 6-08 was adopted without discussion by voice vote.)

To Clarify the Process for Appointment of the Executive Directors of the Offices of National and International Mission

RESOLUTION 6-09

Overture 6-18 (CW, pp. 238–240)

WHEREAS, Commission on Constitutional Matters Opinion 11-2600 (*Implementation of New Synod Structure*) clarifies the process for appointment of the executive director of the Office of National Mission and of the Office of International Mission; therefore be it

Resolved, That the 2013 LCMS convention adopt the following bylaw change:

PRESENT/PROPOSED WORDING

3.3.1.3 The President shall have responsibilities and duties that are both ecclesiastical and administrative.

...

(e) Prior to appointing, he shall engage in consultation with the appropriate mission board to reach concurrence on a slate of candidates for the position of executive director of a mission office. He shall engage in consultation with each mission board, commission, and the governing board of each synodwide corporate entity to reach mutual concurrence on a slate of candidates for the position of chief executive or executive director.

Action: Adopted (6)

(Res. 6-09 was adopted without discussion by voice vote.)

To Clarify Appointment of Chief Executives of Synodwide Corporate and Trust Entities and Executive Director of Commission on Theology and Church Relations

RESOLUTION 6-10

Overture 6-18 (CW, pp. 238–240)

WHEREAS, The Commission on Handbook is responsible to provide “for the ongoing maintenance and management of the *Handbook*” [Bylaw 3.9.4] and “to maintain *Handbook* integrity and good order” [Bylaw 3.9.4.2(a)]; and

WHEREAS, The Commission on Handbook has recommended the revising and realignment of Bylaw 1.5.5, including the moving of certain sections to more relevant locations in the *Handbook*; therefore be it

Resolved, That in order to provide clarity regarding the appointment of certain staff positions within corporate Synod and the synodwide corporate entities, the 2013 LCMS convention adopt the following bylaw changes:

PRESENT/PROPOSED WORDING

Agency Operations

1.5.5 Every ~~agency of corporate Synod and every synodwide corporate entity~~ shall operate under the general human resources policies of the Synod as provided by the Board of Directors of the Synod, in accordance with Bylaw 3.3.4.3. Specific policies under these general policies may be adopted by each ~~synodwide corporate entity~~ agency’s governing board in order to accommodate the unique character of its operations.

~~1.5.5.1—Every agency of corporate Synod that has staff reporting to it and every synodwide corporate entity may create chief executive (who may be designated as an officer of the corporation) or executive direc-~~

tor positions, pursuant to Bylaw 1.2.1, and fill them in accordance with the Bylaws of the Synod and the human resources policies adopted pursuant to Bylaw 1.5.5.

(a) The chief executive or executive director shall serve at the pleasure of the board or commission:

(1) The slate of candidates for the initial appointment of the chief executive or executive director shall be selected by the board or commission in consultation with and with the mutual concurrence of the President of the Synod.

(2) In the event of a vacancy, the appropriate board or commission and the President of the Synod shall act expeditiously to fill the vacancy. This board or commission shall present its list of candidates to the President.

(3) The board or commission shall conduct an annual review of its chief executive or executive director and, before the expiration of five years, conduct a comprehensive review.

(4) At the conclusion of each five-year period, the appointment shall terminate unless the board or commission takes specific action to continue the person in the office, each subsequent term not to exceed five years.

(b) Any interim appointments of a chief executive or executive director shall follow a process similar to the initial appointment of a chief executive or executive director:

(1) Such interim appointees must be approved by the President of the Synod, and may not serve more than 18 months without the concurrence of the President of the Synod.

(2) Such interim appointees shall be ineligible to serve on a permanent basis without the concurrence of the President of the Synod.

(c) The chief executives and executive directors shall normally attend all meetings of their board or commission except when their own positions are being considered.

1.5.5.2 Every agency of corporate Synod that has staff reporting to it and every synodwide corporate entity may create and fill other staff positions in accordance with the human resources policies adopted pursuant to Bylaw 1.5.5. Such staff may attend meetings of their board or commission upon request of the board or commission.

1.5.5.31 All agencies shall develop policies regarding their relations with staffs in accordance with general human resources policies provided by the Board of Directors of the Synod.

3.6 Synodwide Corporate Entities

General Principles

3.6.1.4 Each governing board of a synodwide corporate entity shall elect its own chair, vice-chair, and secretary and such operating officers as may be necessary.

(a) The executive officer of each synodwide corporate entity shall serve at the pleasure of the governing board.

(b) The governing board of each executive shall conduct an annual review and, before the expiration of each five-year period, the appointment shall terminate unless the governing board takes specific action to continue the person in the office.

(c) In the event of a vacancy, the appropriate governing board and the President shall act expeditiously to fill the vacancy. The board shall present its list of candidates to the President of the Synod.

(d) The slate of candidates for the initial appointment of an executive officer shall be selected by its governing board in consultation and mutual concurrence with the President of the Synod.

(e) Any interim appointments of an executive officer shall be processed in a similar manner. Such appointee must be approved by the President of the Synod, may not serve more than 18 months without the concurrence of the President of the Synod, and shall be ineligible to serve on a permanent basis without the concurrence of the President of the Synod.

3.6.1.5 Synodwide corporate entities may create chief executive positions (who may be designated as an officer of the corporation) pursuant to Bylaw 1.2.1, and fill them in accordance with the Bylaws of the Synod and the human resources policies adopted pursuant to Bylaw 1.5.5.

(a) The chief executive shall serve at the pleasure of the governing board.

(1) The slate of candidates for the initial appointment of the chief executive shall be selected by the governing board in consultation with and with the mutual concurrence of the President of the Synod.

(2) In the event of a vacancy, the appropriate governing board and the President of the Synod shall act expeditiously to fill the vacancy. This governing board shall present its list of candidates to the President.

(3) The governing board shall conduct an annual review of its chief executive or and, before the expiration of five years, conduct a comprehensive review.

(4) At the conclusion of each five-year period, the appointment shall terminate unless the governing board takes specific action to continue the person in the office, each subsequent term not to exceed five years.

(b) Any interim appointments of a chief executive shall follow a process similar to the initial appointment of a chief executive.

(1) Such interim appointees must be approved by the President of the Synod, and may not serve more than 18 months without the concurrence of the President of the Synod.

(2) Such interim appointees shall be ineligible to serve on a permanent basis without the concurrence of the President of the Synod.

(c) The chief executives shall normally attend all meetings of their board or except when their own positions are being considered.

[Note: Current Bylaws 3.6.1.5–3.6.1.8 will be renumbered 3.6.1.6–3.6.1.9 accordingly.]

3.7 Synodwide Trust Entities

3.7.1 The synodwide trust entities of The Lutheran Church—Missouri Synod are collectively known as the Concordia Plans.

The Concordia Plans

3.7.1.5 The position of chief executive shall be filled according to the process outlined in Bylaw 3.6.1.5.

3.9 Commissions

Commission on Theology and Church Relations

3.9.5.3 The Commission on Theology and Church Relations shall operate under the human resources policies of the Synod as provided by the Board of Directors of the Synod, in accordance with Bylaw 3.3.4.3.

3.9.5.3.1 The Commission may create an executive director position and fill it in accordance with the Bylaws of the Synod and the human resources policies of corporate Synod.

(a) The executive director shall serve at the pleasure of the commission.

(1) The slate of candidates for the initial appointment of the executive director shall be selected by the commission in consultation with and with the mutual concurrence of the President of the Synod.

(2) In the event of a vacancy, the commission and the President of the Synod shall act expeditiously to fill the vacancy. This commission shall present its list of candidates to the President.

(3) The commission shall conduct an annual review of its executive director and, before the expiration of five years, conduct a comprehensive review.

(4) At the conclusion of each five-year period, the appointment shall terminate unless the commission takes specific action to continue the person

in the office, each subsequent term not to exceed five years.

(b) Any interim executive director appointment by the commission shall follow a process similar to the initial appointment of the executive director.

(1) Such interim appointee must be approved by the President of the Synod, and may not serve more than 18 months without the concurrence of the President of the Synod.

(2) Such interim appointee shall be ineligible to serve on a permanent basis without the concurrence of the President of the Synod.

(c) The executive director of the commission shall normally attend all meetings of the commission except when his own position is being considered.

(d) The commission may create and fill other staff positions in accordance with the human resources policies of corporate Synod adopted pursuant to Bylaw 1.5.5. Such staff may attend meetings of the commission upon request of the commission.

[Existing Bylaws 3.9.5.3ff. will be renumbered 3.9.5.4ff.]

Action: Adopted (6)

(Res. 6-10 was adopted without discussion by voice vote.)

To Strengthen Nominations Process for Boards of Directors of Synodwide Corporate Entities

RESOLUTION 6-11A

Overture L6-32 (TB, p. 38–39)

WHEREAS, Synodwide corporate entities find that new challenges and opportunities are facing them as they seek to sustain their service to the Synod in an increasingly difficult operating environment; and

WHEREAS, An effective board of directors must include members with a specific set of diverse skills dependent on the mission of each synodwide corporate entity; and

WHEREAS, It would be beneficial for the Committee for Convention Nominations to obtain direct input from the chief executive of each synodwide corporate entity on behalf of its board of directors, in order to ascertain the necessary skill sets needed for effective governance; and

WHEREAS, Synod Bylaw 3.12.3.5 (d) already requires similar consultation for the nomination of boards of regents of educational institutions of the Synod; therefore be it

Resolved, That Synod Bylaw 3.12.3.5 be amended by adding a paragraph (d) to read as follows:

PRESENT/PROPOSED WORDING

3.12.3.5 The first meeting of the Committee for Convention Nominations shall be at the call of the Secretary of the

Synod at least six months prior to the convention of the Synod.

...

(d) In the case of boards of directors of synodwide corporate entities, the committee shall consult with the governing boards of each synodwide corporate entity, through their chief executive, to receive input for the committee's consideration.

Action: Adopted (6) (Res. 6-11A was adopted without discussion by voice vote.)

To Amend Bylaw 3.7.1.3 re Membership on Concordia Plans Board

RESOLUTION 6-12A

Overture 6-19 (CW, pp. 240–241)

WHEREAS, The Board of Directors—Concordia Plan Services and the Board of Trustees—Concordia Plans consist of the same board members, 13 voting members (two parish pastors, one teacher, and ten laypersons) all appointed by the Board of Directors of The Lutheran Church—Missouri Synod, and one nonvoting member (the Chief Financial Officer of the LCMS); and

WHEREAS, At present, Bylaw 3.7.1.3 provides that the voting members on the Board of Directors—Concordia Plan Services/Board of Trustees—Concordia Plans shall include “Ten laypersons, at least four of whom shall be experienced in the design of employee benefit plans, at least four of whom shall be experienced in the management of benefit plan investments, and at least one of whom shall have significant financial/audit experience”; and

WHEREAS, Due to the strong need for specialized expertise in employee plan design and investment management, and the wide scope of benefit products and services offered by Concordia Plan Services, Concordia Plan Services and Concordia Plans would benefit from the service of two additional layperson board members experienced in the design of employee plans and in the management of plan investments; and

WHEREAS, Due to the complexity of employee benefits, especially those designed to meet the unique needs of the variety of workers served by Concordia Plan Services, it is beneficial for the members of the Board of Directors—Concordia Plan Services/Board of Trustees—Concordia Plans to serve on those boards for lengthy periods so that the contributions of their knowledge can be maximized; and

WHEREAS, The Bylaws of the Synod limit the terms of office of members of all boards of the Synod to three successive three-year terms of office, unless otherwise provided in the Synod Bylaws; and

WHEREAS, The Bylaws of the Synod are otherwise silent as to terms of office of the members of the Board of Directors—Concordia Plan Services/Board of Trustees—Concordia Plans; and

WHEREAS, Bylaw 3.6.4.3 provides: “All voting members of the board of directors of the Lutheran Church Extension Fund—Missouri Synod shall serve a maximum of four three-year terms”; and

WHEREAS, The Lutheran Church—Missouri Synod Foundation is seeking amendment of Bylaw 3.6.5.2.1 to add at the end thereof the following sentence: “The members of the Board of Trustees of The Lutheran Church—Missouri Synod Foundation appointed by the voting members of The Lutheran Church—Missouri Synod Foundation shall serve a maximum of four successive three-year terms”; and

WHEREAS, Concordia Plan Services and Concordia Plans would similarly benefit from their voting board members being permitted to serve four successive three-year terms of office; and

WHEREAS, At its February 2013 meeting, a resolution was adopted by the Board of Directors—Concordia Plan Services/Board of Trustees—Concordia Plans to request the 2013 LCMS convention to amend Bylaw 3.7.1.3 to add two additional laypersons to the membership of the Board of Directors of Concordia Plan Services/Board of Trustees of Concordia Plans, with such laypersons to be appointed by the Board of Directors of the Synod (as are all other such board members), to increase the number of voting board members to 15, and to allow all of such voting board members to serve a maximum of four successive three-year terms; therefore be it

Resolved, That the Synod in convention amend Bylaw 3.7.1.3 as follows:

PRESENT/PROPOSED WORDING

3.7.1.3 The ~~b~~Board of ~~t~~Trustees~~directors of~~—Concordia Plans and the ~~b~~Board of ~~d~~Directors~~Trustees of~~—Concordia Plan Services shall consist of ~~13~~15 voting members appointed by the Board of Directors of the Synod, ~~and the~~The Chief Financial Officer of the Synod ~~as a~~shall be a nonvoting member. Voting members shall be appointed to three-year terms, which shall not exceed four terms in a successive period. The ~~13~~15 voting members shall include:

1. Two ~~parish pastors~~ ministers of religion—ordained.
2. One ~~teacher who is a~~ minister of religion—commissioned
3. ~~Ten~~Twelve laypersons, at least ~~four~~five of whom shall be experienced in the design of employee benefit plans, at least ~~four~~five of whom shall be experienced in the management of benefit plan investments, and at least one of whom shall have significant financial/audit experience.

Action: Adopted (6)

(After brief discussion, Res. 6-12A was adopted as presented [Yes: 880; No: 49].)

To Amend Bylaws re Removal and Filling of Vacancies of LCEF Board Members

RESOLUTION 6-13

Overture 6-20 (CW, p. 241)

WHEREAS, The Bylaws of the Lutheran Church Extension Fund (LCEF) and the Synod's Bylaws indicate that the Board of Directors of LCEF shall consist of three directors elected by the Synod in convention, with the remaining voting directors elected/chosen by the members of the LCEF; and

WHEREAS, The Bylaws of LCEF grant the LCEF Board of Directors the authority to remove for cause LCEF board members elected by members of LCEF and grant the Board of Directors of the Synod the authority to remove for cause LCEF board members elected by the convention; and

WHEREAS, The Bylaws of LCEF grant LCEF members the authority to fill vacancies in LCEF board positions elected by the members of LCEF, and grant the Board of Directors of the Synod the authority to fill vacancies in LCEF board positions elected by the Synod in convention; and

WHEREAS, The Bylaws of the Synod currently require a three-fourths affirmative vote of both the Board of Directors of LCEF and the Board of Directors of the Synod to remove LCEF board members for cause; and

WHEREAS, The Bylaws of the Synod do not clearly state that LCEF members have authority to fill vacancies in LCEF board positions elected by LCEF members; and

WHEREAS, It is appropriate and proper, due to the separate corporate status of the LCEF, for the Board of Directors of LCEF to have the authority to remove LCEF board members elected by the members of LCEF and for the members of LCEF to fill vacancies for the LCEF board positions elected by its members; therefore be it

Resolved, That the Bylaws of The Lutheran Church—Missouri Synod be amended to read as follows:

PRESENT/PROPOSED WORDING

Removal of Individual Members from Board or Commission Membership

1.5.7 Individual members of the Synod's commissions and the boards of its agencies, as well as the individual members of its Board of Directors, shall discharge the duties of their offices in good faith. The following are considered cause for removal pursuant to this bylaw:

1. Incapacity
2. Breach of fiduciary responsibilities to the Synod or agency
3. Neglect or refusal to perform duties of office
4. No longer satisfying any of the qualifications for directors set forth in the articles of incorporation or bylaws of the entity as in effect at the beginning of the member's term

5. Conviction of a felony
6. Failure to disclose conflicts of interest to the Synod or agency
7. Conduct evidencing a scandalous life
8. Advocacy of false doctrine (Constitution, Art. II)
9. Failure to honor and uphold the doctrinal position of the Synod
10. Accumulation of three unexcused absences within any term of office

1.5.7.1 Unless otherwise specified in these Bylaws, the The procedure for removal of a member of a commission, agency board, or the LCMS Board of Directors, except for those persons subject to Bylaws 2.15 and 2.16, shall be as follows:

(a) Action for removal shall require written notice to each member of the relevant commission, agency board, or LCMS Board of Directors at least 30 days prior to a special meeting of the commission, agency board, or LCMS Board of Directors called for that purpose. A copy of such notice shall be sent to the President and the Secretary of the Synod and to the ecclesiastical supervisor, if applicable.

(b) The special meeting shall be held no later than 60 days after the provision of the written notice, unless extended by the mutual agreement of the parties.

(c) Removal shall be effected by

(1) recommendation of such to the Synod's Board of Directors by a vote in favor of removal by at least three-fourths of all current members (excluding the person whose membership is in question) of the applicable commission, agency board, or LCMS Board of Directors; and

(2) by a vote in favor of the recommendation of removal by at least three-fourths of all current members (excluding the person whose membership is in question) of the Board of Directors of the Synod.

(d) Removal may be appealed by a member who has been removed from a commission, agency board, or the LCMS Board of Directors through the use of the Synod's dispute resolution process as provided in Bylaw section 1.10.

(e) From the time that written notice is given until the commission, agency board, or the LCMS Board of Directors takes action with respect to the removal, the member(s) subject to removal may not vote on matters before the commission, agency board, or LCMS Board of Directors.

1.5.7.2 To the extent that the application of this bylaw is limited by applicable law with respect to the removal of members of a commission, agency board, or the LCMS Board of Directors, the commission, agency board, or LCMS Board of Directors on which the member serves may recommend the removal and attempt to cause the appropriate procedures under applicable

law, these Bylaws, and the governing documents of the affected entity to be followed to permit the removal of such commission, agency board, or LCMS Board of Directors member.

The Lutheran Church Extension Fund—Missouri Synod

3.6.4.3.1 Directors elected by the members of the Lutheran Church Extension Fund—Missouri Synod may be removed by a two-thirds (2/3) majority vote of the Board of Directors of the Lutheran Church Extension Fund—Missouri Synod at any time, for cause. A vacancy occurring in the position of a director elected by the members of the Lutheran Church Extension Fund—Missouri Synod shall be filled by the members of the Lutheran Church Extension Fund—Missouri Synod at any regular or special meeting, in accordance with its bylaws.

[Renumber current Bylaw 3.6.4.3.1 to 3.6.4.3.2]

Action: Adopted (6)

(Res. 6-13 was adopted without discussion [Yes: 801; No: 50].)

To Amend Bylaw 3.6.5.2.1 re Terms of Office of LCMS Foundation Board Members

RESOLUTION 6-14

Overture 6-21 (CW, p. 242)

WHEREAS, The Bylaws of The Lutheran Church—Missouri Synod Foundation (the Foundation) have in the past permitted trustees elected by its voting members to serve four successive three-year terms of office; and

WHEREAS, The current Bylaws of the Synod limit the terms of office of trustees of the Foundation who are elected by its members to three successive three-year terms of office; and

WHEREAS, In order to allow the Foundation to continue its past practice of four successive terms of office for trustees elected by its members, it is necessary to amend the Bylaws of the Synod; therefore be it

Resolved, That Bylaw 3.6.5.2.1 be amended as follows:

PRESENT/PROPOSED WORDING

The Lutheran Church—Missouri Synod Foundation

3.6.5.2.1 The Board of Trustees of the Lutheran Church—Missouri Synod Foundation shall consist of:

1. Two members elected by the Synod in convention (one ordained minister and one layperson)
2. The chairman of the Board for National Mission or his representative from that board
3. At least seven members appointed by the members, as provided in the bylaws of the foundation
4. The President of the Synod or his representative

5. The Chief Financial Officer of the Synod as a non-voting member

The members of the Board of Trustees of the Lutheran Church—Missouri Synod Foundation appointed by the voting members of the Lutheran Church—Missouri Synod Foundation shall serve a maximum of four successive three-year terms.

Action: Adopted (6)

(Res. 6-14 was adopted without discussion by voice vote.)

To Amend Bylaws re Removal and Filling of Vacancies of LCMS Foundation Board Members

RESOLUTION 6-15

Overture 6-22 (CW, p. 242)

WHEREAS, The Bylaws of The Lutheran Church—Missouri Synod Foundation (the Foundation) and the Synod's Bylaws indicate that the LCMS Foundation's Board of Trustees shall consist of two trustees elected by the Synod in convention and seven trustees elected by the members of the Foundation; and

WHEREAS, The Bylaws of the Synod currently grant the Board of Directors of the Synod the authority to remove the Foundation board members for cause and to fill board-member vacancies regardless of whether the member was elected by the Synod in convention or by the members of the Foundation; and

WHEREAS, It is appropriate and proper, due to the separate corporate status of the LCMS Foundation, for the Board of Trustees of the LCMS Foundation to have the authority to remove board members elected by the members of the LCMS Foundation and for the members of the LCMS Foundation to fill vacancies for the board positions elected by its members; therefore be it

Resolved, That the Bylaws of The Lutheran Church—Missouri Synod be amended as follows:

PRESENT/PROPOSED WORDING

Removal of Individual Members from Board or Commission Membership

1.5.7 Individual members of the Synod's commissions and the boards of its agencies, as well as the individual members of its Board of Directors, shall discharge the duties of their offices in good faith. The following are considered cause for removal pursuant to this bylaw:

1. Incapacity
2. Breach of fiduciary responsibilities to the Synod or agency
3. Neglect or refusal to perform duties of office
4. No longer satisfying any of the qualifications for directors set forth in the articles of incorporation or

bylaws of the entity as in effect at the beginning of the member's term

5. Conviction of a felony
6. Failure to disclose conflicts of interest to the Synod or agency
7. Conduct evidencing a scandalous life
8. Advocacy of false doctrine (Constitution, Art. II)
9. Failure to honor and uphold the doctrinal position of the Synod
10. Accumulation of three unexcused absences within any term of office

1.5.7.1 Unless otherwise specified in these bylaws, the~~The~~ procedure for removal of a member of a commission, agency board, or the LCMS Board of Directors, except for those persons subject to Bylaws 2.15 and 2.16, shall be as follows:

(a) Action for removal shall require written notice to each member of the relevant commission, agency board, or LCMS Board of Directors at least 30 days prior to a special meeting of the commission, agency board, or LCMS Board of Directors called for that purpose. A copy of such notice shall be sent to the President and the Secretary of the Synod and to the ecclesiastical supervisor, if applicable.

(b) The special meeting shall be held no later than 60 days after the provision of the written notice, unless extended by the mutual agreement of the parties.

(c) Removal shall be effected by

(1) recommendation of such to the Synod's Board of Directors by a vote in favor of removal by at least three-fourths of all current members (excluding the person whose membership is in question) of the applicable commission, agency board, or LCMS Board of Directors; and

(2) by a vote in favor of the recommendation of removal by at least three-fourths of all current members (excluding the person whose membership is in question) of the Board of Directors of the Synod.

(d) Removal may be appealed by a member who has been removed from a commission, agency board, or the LCMS Board of Directors through the use of the Synod's dispute resolution process as provided in Bylaw section 1.10.

(e) From the time that written notice is given until the commission, agency board, or the LCMS Board of Directors takes action with respect to the removal, the member(s) subject to removal may not vote on matters before the commission, agency board, or LCMS Board of Directors.

1.5.7.2 To the extent that the application of this bylaw is limited by applicable law with respect to the removal of members of a commission, agency board, or the LCMS Board of Directors, the commission, agency board, or

LCMS Board of Directors on which the member serves may recommend the removal and attempt to cause the appropriate procedures under applicable law, these Bylaws, and the governing documents of the affected entity to be followed to permit the removal of such commission, agency board, or LCMS Board of Directors member.

The Lutheran Church—Missouri Synod Foundation

3.6.5.2.2 Trustees elected by the members of the Lutheran Church—Missouri Synod Foundation may be removed by a two-thirds (2/3) majority vote of the Board of Trustees of the Lutheran Church—Missouri Synod Foundation at any time, for cause. Trustees elected by The Lutheran Church—Missouri Synod in convention may be removed by the Board of Directors of The Lutheran Church—Missouri Synod in accordance with the Bylaws of the Synod. A vacancy occurring in the position of a trustee elected by the members of the Lutheran Church—Missouri Synod Foundation shall be filled by the Members of the Lutheran Church—Missouri Synod Foundation at any regular or special meeting, in accordance with its Bylaws. A vacancy occurring in the position of a trustee elected by The Lutheran Church—Missouri Synod in convention shall be filled by the Board of Directors of The Lutheran Church—Missouri Synod, in accordance with the Bylaws of the Synod.

[Renumber current Bylaw 3.6.5.2.2 to 3.6.5.2.3]

Action: Adopted (6)

(Res. 6-15 was adopted without discussion by voice vote.)

To Encourage Conversation and Education re Commission on Constitutional Matters Opinions

RESOLUTION 6-16A

Overtures 6-26–28 (CW, pp. 244–245)

WHEREAS, The binding nature of Commission on Constitutional Matters opinions has caused controversy; and

WHEREAS, The President of the Synod, the Council of Presidents, and the Commission on Constitutional Matters acknowledge a need for greater mutual communication and understanding; and

WHEREAS, Commission on Constitutional Matters opinions have no authority over theological matters; and

WHEREAS, There is confusion about how members of the Synod may inquire of the Commission on Constitutional Matters; and

WHEREAS, There is the need to foster understanding and confidence in the work of the Commission on Constitutional Matters; therefore be it

Resolved, That the Synod in convention direct the President, Council of Presidents, and Commission on Constitutional Matters to meet at least annually to discuss matters pertinent to Commission on Constitutional Matters opinions; and be it further

Resolved, That the Synod President convene the Commission on Constitutional Matters, Commission on Handbook, and representatives of the Council of Presidents to discuss making the Commission on Constitutional Matters a more integrated servant of the Synod, to offer suggested bylaw changes to the next convention, and to effectuate such changes; and be it further

Resolved, That the Synod direct the Commission on Constitutional Matters to provide resources to educate members of the Synod on how to address its published opinions, including requests for clarification and expressions of dissent; and be it finally

Resolved, That the Council of Presidents be encouraged to work with the Commission on Constitutional Matters to equip the circuit counselors to be resources for those wishing to inquire of the Commission on Constitutional Matters.

Action: Adopted (9)

(Discussion of Res. 6-16A began during Session 9, when the convention voted not to consider a substitute resolution “To Provide for Review of Opinions of the Commission on Constitutional Matters” [Yes: 307; No: 621]. Discussion resumed during Session 9, when the resolution was adopted as presented [Yes: 661; No: 160].)

To Amend Bylaw 3.12.2.3 re Election of Synod President

RESOLUTION 6-18

WHEREAS, With the sweeping changes that were enacted by the 2010 LCMS convention regarding the election of the President of the Synod, considerable interest was expressed in obtaining the use of the voters list for the 2013 presidential election; and

WHEREAS, The confidentiality of the list of voters participating in the election of the President of the Synod protects the integrity of the election process, allowing the office to seek the man; and

WHEREAS, Once there is an election of the President of the Synod, there is no reason to withhold that information from the Synod as a whole; therefore be it

Resolved, that Bylaws 3.12.2.3, 3.12.2.4, and 3.12.2.5 be amended as follows:

PRESENT/PROPOSED WORDING

Election of President

3.12.2.3 ~~Four weeks prior to the national convention, the~~ Secretary of the Synod, using lists of delegates in attendance at the prior year’s district conventions as submitted by the secretaries of the districts, shall ~~provide, via a secure and verifiable method, opportunity for two voting delegates from each congregation in~~

~~attendance at the previous district conventions who remain members of the congregations they represented to vote for one of the candidates for President. If one or both delegates are unavailable, congregations shall be provided opportunity to select substitute voters. The Secretary shall, with the approval of the Board of Directors of the Synod, obtain the assistance necessary to accomplish this task: compile and maintain the voters list for the election of the President of the Synod in coordination with the secretaries of the districts. This list and any of its parts shall not be disseminated.~~

(a) ~~If no candidate receives a majority of the votes cast, the two candidates receiving the highest number of votes shall be retained on the ballot, and another vote shall be taken in the same manner. There shall be no opportunity provided for additional nominations:~~

(b) ~~Two weeks prior to the convention, the Secretary shall notify the candidates of the results of the ballots. He shall thereafter also make the results known to the public. The candidate receiving a majority of the votes cast shall be recognized as elected.~~

(a) This list shall include two voting delegates from each congregation in attendance at the previous district conventions who remain members of the congregations they represented.

(b) If one or both delegates are unavailable, congregations shall be provided opportunity to select substitute voters.

3.12.2.4 Four weeks prior to the national convention, the Secretary of the Synod shall provide, via a secure and verifiable method, opportunity for two voting delegates from each congregation in attendance at the previous district conventions who remain members of the congregations they represented to vote for one of the candidates for President. The Secretary shall, with the approval of the Board of Directors of the Synod, obtain the assistance necessary to accomplish this task.

(a) ~~If no candidate receives a majority of the votes cast, the two candidates receiving the highest number of votes shall be retained on the ballot, and another vote shall be taken in the same manner.~~

(b) ~~There shall be no opportunity provided for additional nominations.~~

3.12.2.5 ~~(b) Following the completion of the election and at least~~ Two weeks prior to the convention, the Secretary shall notify the candidates of the results of the ballot(s). He shall thereafter also make the results known to the public. The candidate receiving a majority of the votes cast shall be recognized as declared elected.

[The bylaws that follow will be re-numbered accordingly.]

Action: Adopted (2)

(After discussion, Res. 6-18 was adopted as presented [Yes: 932; No: 40].)

To Amend Bylaw 3.12.2.5 (g) re Ranking of Regional Vice-Presidents

RESOLUTION 6-19

2010 *Handbook*, p. 184

WHEREAS, After the structural changes of the 2010 LCMS convention, the Synod in convention elects five (5) regional vice-presidents; and

WHEREAS, Regional vice-presidents are ranked in line of succession; and

WHEREAS, Delegates at the 2013 convention expressed the desire to be more deliberate in ranking the vice-presidents, employing a more deliberate process than merely one final ballot as stated in current Bylaw 3.12.2.5 (g); therefore be it

Resolved, that Bylaw 3.12.2.5 (g) be amended to read as follows:

PRESENT/PROPOSED WORDING

3.12.2.5 ...

(g) ~~A final ballot shall be used to determine the ranking of the five regional~~ Upon the election of the regional vice-presidents, a final election will take place ranking the vice-presidents by separate ballots with a simple majority of voting delegates determining the second, third, fourth, fifth, and sixth vice-presidents in the line of succession.

Action: Adopted (9)

(After discussion, Res. 6-19 was adopted as presented [Yes 742; No: 81].)



Resolutions

7. Structure and Ecclesiastical Matters

To Set Forth Clear Mutual Expectations in Carrying Out Office of Visitation

RESOLUTION 7-01A

Overture 7-01 (CW, pp. 247–248)

Preamble

The 2010 LCMS convention created by means of Res. 8-07 a task force that was charged among other things to make recommendations concerning “the purpose and function of a district.” This fundamental directive to all of the other work assigned to it has been the first priority of the task force.

While “visitation” has been noteworthy in the history of the church through the ages, the importance of the Office of Visitation in evangelical Lutheranism has been recognized from the time of Dr. Martin Luther all the way through recent LCMS conventions. Because of the central concern for the Word and the need to reform parish life and pastoral work according to the evangelical doctrine, Luther proposed formal visitations at the outset of the Reformation. Philip Melancthon drafted the Visitation Articles in 1528 for the proper supervision of the congregations and pastors in Ducal Saxony with Luther providing the Preface (*Luther’s Works*, 40:262–319).

The importance of *episcopate* (i.e., the task of ecclesiastical supervision or visitation) to Luther was described in letters in which he articulated the need for all parishes to be inspected in regard to poor economic and spiritual conditions. His concern was for the souls of people and the preaching of the pure Gospel. The instructions for the visitors of parish pastors cited the Old and New Testament evidence of the divinely wholesome value of pastors and Christian congregations being visited by understanding and competent persons (Acts 8:14, 9:32, 15:2; 1 Sam. 7:17, 10:8, 11:14, 13:8, 15:12, 21:1; 1 Kings 17–21; 2 Kings 2–13; Luke 1:39).

Other Scripture passages helpful in understanding the Office of Visitation not cited in Luther’s Preface in the 1528 “Visitation Articles” include “And after some days Paul said to Barnabas, ‘Let us return and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are’” (Acts 15:36); “Simeon has related how God first visited the Gentiles, to take from them a people for His name” (Acts 15:14); “Blessed be the Lord God of Israel, for He has visited and redeemed His people ... because of the tender mercy of our God, whereby the sunrise shall visit us from on high” (Luke 1:68, 78); “Fear seized them all, and they glorified God, saying, ‘A great prophet has arisen among us!’ and ‘God has visited His people!’” (Luke 7:16); and “It has been testified some-



Committee 7 Chairman Richard Boche

where, ‘What is man, that You are mindful of him, or the son of man, that You care for [visit] him?’” (Heb. 2:6).

At the founding of the Synod, the 1847 Constitution stated:

Article IV. I. Business of the Synod.

1. Supervision of the purity and unity of the doctrine within the synodical constituency, and opposition to false doctrine.
2. Supervision over the administration of the preachers and teachers of the synodical constituency.

Article V. I. Execution of Synodical Business.

...

7. The Synod requires a report from the president on the result of his visitations in the preceding year in conformity with instruction [viz. from Synod], in order to supervise [the] doctrine, life, and administration of the preachers and school teachers (see under Article VI A., Para. 7).

Article VI. Rights and Duties of the Officers and Remaining Members of the Synod.

Of the President

...

7. He is to make use of all diligence during his three-year administration to visit every parish of the synodical constituency at least one time, whereupon he presents his report at the annual synodical convention.

...

13. In his supervisory capacity he himself is to act strictly according to the written instructions, which he hereto received from the Synod.

In 1854, seven years after the founding of Synod and with only 89 congregations and 15,000 baptized members, the 73 voting delegates found it “necessary” and “salutary” to reorganize the Synod with providing a new “outward means of assistance” by “arranging” and establishing the structure and governance of districts and

the office of the district president as ecclesiastical supervisor in the district. It was stated that administrative matters [ecclesiastical supervision/visitations] could be dispatched with much greater ease if broken down to the district level with greater participation of both pastors and congregations anticipated in district sessions.

In 1866, 19 years after the founding of the Synod, with 205 congregations and more than 65,000 baptized members, the 215 delegates at the Synod convention found it “necessary” and “salutary” to reorganize the Synod by providing yet another “outward means of assistance” by “arranging” and establishing the structure and governance of circuits and the office of the circuit visitor as assistant to the district president in his function as ecclesiastical supervisor in the district. This new circuit structure was for the purpose of more effectively carrying out ecclesiastical administration (including visitations) and to broaden the engagement of pastors and congregations.

Thus, the 1854 and 1866 Synod conventions placed the matter of the office of the visitor into the hands of the individual districts. By 1866, President C. F. W. Walther deplored the fact that only two of the district presidents had salaried assistants (Western and Eastern) and encouraged that others follow suit. The district presidents by this time were so overburdened with other responsibilities that they could no longer adequately supervise the parishes in their districts on a planned visitation program.

In his 1879 essay “Duties of an Evangelical Lutheran Synod,” Walther indicated: “A Synod that is ‘faithful to the Confessions’ must also ‘supervise the faithfulness of its members.’” In the essay, Walther clearly bases the supervision polity of the Synod on Scripture and Confessions as well as the provision and practice of the Early Church and the Reformation, as evidenced by “church-visitations,” “visitorial responsibility,” and the “true episcopal and supervisory Office.”

In this essay, Walther also stated: “However, for the welfare of the church we set up a system of supervision....[T]he church must be beautifully united by the bond of love; it must work together under the best possible system of supervision.” Walther also quoted Gerhard: “In our churches, however, we maintain a system of supervision among church workers ..., and we insist that such supervision must be continued, so that there are ‘some bishops’ [supervisors], ‘some presbyters’ [pastors], ‘some deacons’ etc....[T]he establishment of a system of supervision among church workers promotes harmony and unity, prevents divisions that arise from self-love and ambition on the part of lower-level (*Niedrigerer*) church workers and curbs the presumption of those who want to destroy the tranquility of the church.”

The 2001 Synod convention *Resolved* “To Clearly Delineate [the] Ministry of Visitation in [the] Bylaws” (Res. 8-01), now reflected in Synod Bylaw 4.4.4: “The district president shall, in accordance with the Constitution of the Synod, in his ministry of ecclesiastical supervision visit the congregations of the district.”

(a) He shall arrange in advance for an official visit to each congregation of his district at least once every three years and otherwise as he deems it necessary. He may call upon the

circuit counselors and vice-presidents to assist him with the triennial visitation of congregations.

(b) In his official visits, he shall seek to bring about to the greatest possible degree the achievement of the Synod’s objectives as expressed in Article III of its Constitution.

(c) He shall conduct his official visits in an evangelical manner.

(d) He shall come to the pastor and the congregation as a brotherly advisor, reminding them of the joy of serving in the mission and ministry of the church.

(e) In his visits, he shall include fraternal discussion in regard to worship and communion attendance; participation by the congregation in missions and the work of the church at large; the congregation’s evangelism and education endeavors; its cultivation of sound stewardship principles; all aspects of compensation for professional church workers; the need for maintenance of purity of doctrine; the strengthening of the bond of Christian fellowship; and the provision of resources, opportunities, and assistance so God’s people can grow in their faith, hope, and love.

The same 2001 resolution *Resolved* that the Council of Presidents (COP) develop guidelines to be used to define the intent and purpose of congregational visits and to provide a foundation for training the visitors. The COP has identified such guidelines.

The 2004 convention made clear the essence of ecclesiastical supervision as provided in Bylaw 1.2.1:

(g) **Ecclesiastical Supervision:** The responsibility, primarily of the President of the Synod and district presidents, to supervise on behalf of the Synod the doctrine, life, and administration of its members, officers, and agencies. Such supervision, subject to the provisions of the Synod’s Constitution, Bylaws, and resolutions, includes visitation, evangelical encouragement and support, care, protection, counsel, advice, admonition, and, when necessary, appropriate disciplinary measures to assure that the Constitution, Bylaws, and resolutions of the Synod are followed and implemented. Thus, ecclesiastical supervision is also the presenting, interpreting, and applying of the collective will of the Synod’s congregations. Ecclesiastical supervision does not include the responsibility to observe, monitor, control, or direct the day-to-day activities of individual members of the Synod, whether in the conduct of their work or in their private lives (cf. Bylaw 2.14.1 [a]). Further, those constitutional articles and Bylaws pertaining to ecclesiastical supervision shall determine the full definition of ecclesiastical supervision.

In his presidential address to the 1848 Synod convention, Walther stated, “We can hardly consider any other constitution as the most salutary but one under which the congregations are free to govern themselves, but enter into a synodical organization such as the one existing among us with the help of God, for enjoying fraternal consultation, supervision, and aid and to spread the kingdom of God jointly and to make possible and accomplish the aims of the Church in general.”

While, as clearly seen above, the office of visitation among us has been clearly defined both as to its importance and its function, the

carrying out of that office has been irregular throughout our Synod. In an effort better to enjoy the “fraternal consultation, supervision, and aid and spread the kingdom of God jointly and to make possible and accomplish the aims of the Church in general” and desiring to set forth the following minimal expectations concerning the Office of Visitation as practiced among us, therefore be it

Resolved, That the Synod in convention reaffirm that visitation is a primary function of the Synod; and be it further

Resolved, That the district presidents be commended for all their efforts toward visitation heretofore; and be it further

Resolved, That the President of the Synod, with the aid of the vice-presidents of the Synod, shall be expected to visit with every district president and district board of directors at least once every triennium; and be it further

Resolved, That every district president shall be expected to carry out the visitation of every congregation of his district at least once every three years, in accord with Bylaw 4.4.4; and be it further

Resolved, That the circuit counselor (visitor) shall be encouraged to visit every congregation in his circuit at least once every three years; and be it further

Resolved, That the above expectations be understood as minimal expectations and that visitation beyond those expectations is encouraged; and be it further

Resolved, That because of the great importance of the spiritual office of circuit counselor (visitor), the Synod encourage pastors and congregations to give careful attention to the qualifications and responsibilities for the selection of circuit counselors (visitors) (Bylaw section 5.2); and be it further

Resolved, That districts and circuits be encouraged to consider using qualified retired pastors as circuit counselors (visitors) where available; and be it further

Resolved, That the Council of Presidents be encouraged to investigate and consider means of improving appropriate visitation, care, support, and encouragement of all rostered members of the Synod, including ordained and commissioned ministers serving outside the congregations; and be it further

Resolved, That each district president develop a regular program for him to evaluate the circuit counselor (visitor); and be it finally

Resolved, That all visitations shall follow the general guidelines established by the Council of Presidents adapted to local circumstance.

Action: Adopted (3)

(After discussion, Res. 7-01A was adopted as presented [Yes: 833; No: 170].)

To Return to Use of Title “Circuit Visitor”

RESOLUTION 7-02A

Overture 7-02 (CW, pp. 248–249)

WHEREAS, The 2013 LCMS convention has affirmed a return to the historic office of visitation for the circuit counselor; therefore be it

Resolved, That Constitution Article XII 3 and 7 be amended as follows:

3. The officers of the districts are:

- a. A district president
- b. District vice-presidents as the Bylaws prescribe
- c. As many circuit ~~counselors~~visitors as each district may determine upon
- d. A district secretary
- e. A district treasurer, who may be elected by the district convention or appointed in such manner as the district may prescribe

...

7. The district presidents shall, moreover, especially exercise supervision over the doctrine, life, and administration of office of the ordained and commissioned ministers of their district and acquaint themselves with the religious conditions of the congregations of their district. To this end, they shall visit and, according as they deem it necessary, hold investigations in the congregations. Their assistants in this work are the circuit ~~counselors~~visitors, who therefore shall regularly make their reports to the district president.

And be it finally

Resolved, That the Commission on Handbook make appropriate bylaw changes consistent with the Constitutional amendment upon its ratification by the congregations of the Synod.

Action: Adopted (4)

(Discussion began on Res. 7-02A at the end of Session 3, when a motion to amend an additional portion of Article XII of the Constitution was ruled out of order. Discussion continued during Session 4, during which a motion to return the resolution to the floor committee to reflect more broadly the emphasis on visitation was, after discussion, defeated [Yes: 179; No: 818]. After debate was ended, the resolution received the required two-thirds vote and was adopted as presented [Yes: 704; No: 257].)

To Establish Visitation Circuits to Best Meet Needs of Congregations

RESOLUTION 7-03A

Overture 7-03 (CW, p. 249)

WHEREAS, Circuits are the Synod at the local level and are the primary organizations in serving the office of visitation to maintain consistency of doctrine and communication of God's mission, and they should therefore be organized in a manner that best fulfills the office of visitation; and

WHEREAS, The member congregations of the Synod are the basic unit of the Synod's polity; and

WHEREAS, A circuit is a network of congregations structured "for congregations to review decisions of the Synod, to motivate one another to action, and to shape and suggest new directions" (Bylaw 1.3.6); and

WHEREAS, A primary purpose of circuits is to carry out the office of visitation so as to walk together to conserve and promote both the unity of faith and to carry out their mission and ministry (Bylaw 1.3.3); and

WHEREAS, Circuits have also carried out the function as a basic electoral unit for selecting delegates to the Synod's conventions; and

WHEREAS, Grouping congregations into circuits based on needs for visitation and electoral needs may sometimes be in conflict; and

WHEREAS, Districts are authorized to create this component part of the Synod (Bylaw 1.3.2); and

WHEREAS, The circuit network of congregations is that forum where the voice of each congregation of the Synod may most clearly impact the work of congregation, circuit, district, and the Synod; therefore be it

Resolved, That the individual districts may establish visitation circuits different from electoral circuits should a district determine that this would best serve the needs of the congregations and be beneficial to the office of visitation among its congregations; and be it further

Resolved, That the circuit network of congregations be encouraged to gather regularly during the triennium to celebrate their common confession and give voice to opportunities to share in mission and ministry; and be it finally

Resolved that Bylaw 5.1.2 be amended to read:

PRESENT/PROPOSED WORDING

5.1.2 Districts ~~shall~~ may establish circuits according to geographical criteria.

Action: Declined (4)

(After discussion, Res. 7-03A was defeated [Yes: 295; No: 732].)

To Adopt General Principles for Judging Viability of Districts

RESOLUTION 7-04A

Overtures 7-04–7-07 (CW, pp. 249–252; *Handbook*, p. 189)

Whereas, Bylaw 4.1.1.3 states:

4.1.1.3 The Synod decides when and whether a district shall be formed, divided, realigned, or merged with another or other districts, or dissolved; determines the boundaries of a district; and approves the name of a district.

(a) A proposal calling for the formation, division, realignment, merger, or dissolution of a district or districts may be initiated by a national convention of Synod or the Board of Directors of the Synod.

(b) Such proposals shall

(1) be submitted to the President at least six months prior to a convention of the Synod;

(2) be produced in consultation with the Department of Planning and Research;

(3) include a substantiated description of the nonviable aspects of the current district(s) on the basis of general principles of viability adopted from time to time by conventions of the Synod, and shall specify the problems or factors which make the adoption of the proposal advisable or necessary;

(4) provide evidence that the proposed change is the best of the options available;

(5) provide a specific and realistic development plan for the proposed district(s), including detailed proposals for staff personnel and financial operations; and

(6) be the object of an evaluation prepared by the Board of Directors of the Synod and submitted to the convention.

WHEREAS, The Synod in convention gave to the task force established by 2010 Res. 8-07 the responsibility of "establishing" general principles of viability for a district (4.1.1.3 [b] [3]); and

WHEREAS, The task force located previously existing and adopted "General Principles for Formation or Realignment of Districts" (1969 Res. 4-03); and

WHEREAS, Those general principles read as follows:

A viable district:

1. offers adequate parish services;
2. provides adequate mission development, guidance and support;
3. is adaptable and flexible in meeting new and various needs for ministry;
4. has boundaries corresponding to the major communications spheres in a given area;

5. centers in a metropolitan area and has boundaries and internal structures adapted to the metropolitan areas within its boundaries;
6. evidences balance rather than mere homogeneity;
7. is compact in terms of travel patterns and travel times;
8. has sufficient potential financial resources for its own programs and for the support of the Synodical ministries;
9. is large enough to be effective and efficient;
10. has general acceptance by the constituency involved. [1969 Proceedings, p. 102]

And

WHEREAS, The task force has reviewed and revised these principles; therefore be it

Resolved, That the Synod in convention adopt these revised “General Principles for Judging the Viability of a District” as follows:

These general principles should be considered for judging the viability of a district. Does the district do the following:

1. Provide resources for the district president to carry out ecclesiastical supervision as defined in the Synod’s Constitution (Art. XII) and Bylaws (Bylaw 1.2.1 [g]) in a reasonable and timely manner?
2. Provide resources for the district president in carrying out the minimum requirements for official visits to each of the member congregations as outlined in Bylaws 4.4.4ff., including coming to the pastors and member congregations at least once every three years as a brotherly adviser, “reminding them of the joy of serving in the mission and ministry of the church”?
3. Provide appropriate guidance and support to member congregations for participating in the mission God has given to the Church, including how that is carried out in the various missions and ministries of the church?
4. Provide encouragement and needed congregational services (e.g., stewardship, conflict resolution, crisis counseling, financial counseling, calling process, collaborative efforts, networking, nourishment, and help with evangelistic outreach, etc.) to member congregations, and provide advice and counsel to member congregations struggling to carry out their core functions?
5. Adapt to new circumstances and meet changing needs related to the mission and ministry of the church?
6. Meet its financial responsibilities and obligations, and receive sufficient financial resources from its membership to (i) support the mission and ministry of the church in the district, and (ii) financially assist the mission and ministry of the Synod?
7. Find itself to be of a size and configuration to be effective, efficient, and capable of serving all who make up its constituency?
8. Provide adequate assistance and support to allow the district president to carry out the functions and obligations

tions of the office of district president as set forth in the Bylaws?

And be it further

Resolved, That the Synod in convention adopt these general principles as guidelines for judging the viability of a district when forming, consolidating, or dividing a district of the Synod; and be it further

Resolved, That during the next triennium, each district be expected to evaluate itself through its officers, board of directors, and congregations of the district in light of these general principles, and provide that evaluation as part of the district president’s report to the 66th Regular Convention of the Synod; and be it finally

Resolved, To thank district presidents, past and present, for their faithful and diligent service as ecclesiastical supervisors, and to pray that their service may continue to flourish among us.

Action: Adopted (9)

(Res. 7-04 was first discussed during Session 4, when a motion to amend the second-last resolve paragraph by adding “and congregations of the district” after “board of directors” was carried [Yes: 646; No: 291]. As discussion continued, a motion to return the resolution to the committee was carried [Yes: 643; No: 289]. When brought back as Res. 7-04A during Session 9, the resolution was adopted as newly presented [Yes: 776; No: 58].)

To Allow E-Meetings for Voting by Circuits, Districts, and Synod Agencies

RESOLUTION 7-05

Overtures 7-10, 7-13, 7-39–40 (CW, pp. 252, 253, 278)

WHEREAS, The Synod requires specific meetings of circuits and various other entities for the purpose of voting; and

WHEREAS, There are instances where circuits are geographically quite large, and traveling to a meeting for voting can require extensive travel in order to attend a meeting that may be quite brief; and

WHEREAS, We are called to be good stewards of our time and resources; and

WHEREAS, There are electronic means to ensure secure, private, and confidential voting by teleconference or e-meetings that utilize the Internet and other technologies; and

WHEREAS, There is a place, time, and need for face-to-face meetings among us, but the currently understood requirement for all circuit forum meetings to be face-to-face imposes an unnecessary and burdensome requirement on our geographically large circuits and likely other entities as well; therefore be it

Resolved, That circuits, districts, the Synod, and Synod agencies be encouraged to consider e-meeting technologies when their use may save substantial resources; and be it further

Resolved, That the Commission on Handbook be instructed to make the necessary bylaw changes to allow for the selection of circuit counselor and election of convention delegates; and be it finally

Resolved, That for the sake of our life together as the Church, whenever and wherever feasible, these meetings be held face-to-face.

Action: Adopted (5)

(When introduced by the committee, the words “in those manners” were deleted from the end of the second resolve paragraph. During discussion, an amendment was proposed to change the first resolve paragraph to read: “*Resolved*, That circuits, districts, the Synod, and Synod agencies be allowed only on a very limited basis and with the approval of the district president to use e-meeting technologies.” After the amendment failed [Yes: 154; No: 766] and discussion continued, the convention determined not to consider a substitute resolution “To Allow E-Meetings and E-Voting” by voice vote. When debate was ended on the resolution, Res. 7-05 was adopted as changed by the committee [Yes: 874; No: 96].)

To Respond to 2010 Res 8-05B To Change Process for Electing Delegates to Synod Conventions

RESOLUTION 7-07A

Overtures 7-14, 7-24B (CW, pp. 253–254, 268–270)

WHEREAS, The Synod convention is the “principal legislative assembly, which amends the Constitution and Bylaws, considers and takes action on reports and overtures, and handles appropriate appeals. It establishes general positions and policies of the Synod, provides overall program direction and priorities, and evaluates all such positions, programs, policies, directions, and priorities in order to provide responsible service for and on behalf of its members” (Bylaw 3.1.1); and

WHEREAS, It is important that representatives of member congregations understand in advance of the election of delegates for Synod conventions that an orderly process will be followed; and

WHEREAS, Such orderly process for the election of delegates to the Synod convention should include

- every effort to promote peace and harmony in our life together;
- an apportioning of congregations in light of a district’s prescribed number of delegates;
- a selection of delegates in a manner that takes into consideration reasonable and equitable representation;
- a process for creating electoral caucuses; and
- an election by those electoral caucuses at a district convention; therefore be it

Resolved, That the delegates to the 65th Regular Convention of The Lutheran Church—Missouri Synod determine the formula for calculating the number of voting delegates for the 66th Reg-

ular Convention of The Lutheran Church—Missouri Synod; and be it further

Resolved, That voting delegates for Synod conventions be elected by electoral caucuses at district conventions; and be it further

Resolved, That the district office staff shall be responsible for communicating this change to all congregations of the district through the pastor and congregational president; and be it further

Resolved, That each district shall select advisory delegates (ministers of religion—ordained and ministers of religion—commissioned) retaining the proportionate representation to voting delegates; and be it further

Resolved, That Bylaws 3.1.2.1–3.1.3.1 be amended as follows:

PRESENT/PROPOSED WORDING

3.1.2.1 Elections of voting delegates to the national convention shall take place in accordance with established policy and procedures as follows:

(a) Each electoral circuit shall meet at the call of the counselor(s) to elect its delegates not later than nine months prior to the opening day of the convention. The district board of directors shall determine how its electoral caucuses will be configured in light of its prescribed number of delegates to the next national convention. Such groupings shall be based upon geographical factors.

(b) Elections shall be by written ballot. Candidates for election as delegates to the national convention shall be voting delegates attending the district convention, except for those unwilling or unable to serve.

(c) The privilege of voting shall be exercised by one pastor and one layperson from each member congregation of the circuit, both of whom shall have been selected in the manner prescribed by the congregation. Multiple parishes shall be entitled to a lay vote from each member congregation. Time shall be allotted on the district convention agenda to allow the delegates from each electoral caucus to select its delegates to the following national convention.

(d) All pastors who are not advisory members under Article V-B of the Constitution shall be eligible for election. A circuit counselor appointed by the president of the district shall chair the caucus. Nominations shall be received and delegates elected in the following order: (1) minister of religion—ordained delegate; (2) lay delegate; (3) alternate minister of religion—ordained delegate; and (4) alternate lay delegate.

(1) Each voter may write in the names of two pastors on the initial ballot. The three pastors (or more, in case of a tie vote) who receive the highest number of votes in this preliminary ballot shall be placed on the next ballot.

(2) Each voter shall now vote for only one candidate. Balloting shall continue with the lowest

candidate being removed from each succeeding ballot until one pastor shall have received a simple majority of all votes cast, whereupon he shall be declared the pastoral delegate.

(3) The congregation or congregations served by the elected pastoral delegate shall be removed from consideration for supplying any other voting delegate or alternate for that particular convention.

(e) A majority ballot vote shall be required for the election of each delegate. Prior to the meeting of the electoral circuit, each congregation may nominate one layperson, either from its congregation or from the circuit. These names must be submitted to the circuit counselor prior to the day of the circuit meeting and shall constitute the slate of candidates. All congregational nominees, except those who have been eliminated through the election of the pastoral delegate, shall be eligible for election.

(1) Each voter may write in the name of two of the remaining lay nominees on the initial ballot. The three laypersons (or more, in case of a tie vote) who received the highest number of votes in this preliminary ballot shall be placed on the next ballot.

(2) Each voter shall now vote for only one candidate. Balloting shall continue with the lowest candidate being removed from each succeeding ballot until one layperson shall have received a simple majority of all votes cast, whereupon he or she shall be declared the lay delegate.

(3) The congregation from which the lay delegate has been elected shall then be removed from consideration for supplying any alternates to that particular convention.

(f) All other pastors who received votes in the initial write-in ballot, except those who were eliminated through the election of the lay delegate, shall be eligible for election as the alternate.

(1) Each voter shall now vote for only one candidate.

(2) Balloting shall continue with the lowest candidate being removed from each succeeding ballot until one pastor shall have received a simple majority of all votes cast, whereupon he shall be declared the alternate pastoral delegate.

(3) The congregation or congregations served by him shall be removed from consideration for supplying the remaining lay alternate.

(g) All lay nominees except those who have been disqualified through the procedures listed above shall be eligible for election as the alternate lay delegate. The election of the alternate shall follow the same procedure as in paragraph (f) above.

(hf) All four persons Delegates elected shall come from four different member congregations.

(ig) The circuit counselor(s) selected to chair the caucus shall report the results of the election to the secretary of the district in writing immediately after said election.

(jh) If neither the delegate nor the alternate (pastoral minister of religion—ordained or lay) can is able to serve, the vacancy shall be filled by an appointment made by the district president in consultation with the respective circuit counselor(s).

3.1.2.2 Voting delegates Delegates shall serve from the time of election until the next district a three-year term beginning with the convention, shall functioning as advisory members of the circuit forum, shall serve as resource persons in the circuit to the congregations they represent and to the district and national Synod, and shall assisting in the dissemination and implementation of reports and resolutions of the Synod in the circuit national convention.

(a) Delegates are responsible to the circuits congregations they represent and shall attempt to discover the sentiment of the members thereof, but the congregations (b) Congregations shall not require their delegates them to vote in accordance with specific instructions; but every delegate shall be permitted to vote according to his or her own conviction.

(cb) Delegates are expected to be faithful in attendance at shall attend all sessions of the convention. All duly elected voting delegates shall attend all sessions regularly until the close of the convention. Delegates who arrive late or leave early or who do not attend at all shall and present a written excuse excuses to their district presidents for all absences, late arrivals, and early departures.

(d) Delegates shall report the actions of the Synod to their circuits after each convention, preferably appearing before each of the congregations they represent.

Nonvoting Advisory Delegates

3.1.3 Advisory members of the Synod shall attend district conventions, but they shall not be elected by any congregation or by any group of congregations as lay delegates to a national convention of the Synod.

3.1.3.1 Each district shall select one advisory delegate for every 60 120 advisory ordained ministers and specific ministry pastors, and one advisory delegate for every 60 120 commissioned ministers on the roster of the Synod. Fractional groupings shall be disregarded except that each district shall be entitled to at least one advisory delegate in each category.

(a) Selection of district advisory delegates to conventions of the Synod shall be made by the respective groups meeting at the call of the district secretary either during the district convention or at official dis-

trict conferences of ordained and/or commissioned ministers.

(b) Such selections must be completed at least nine months prior to the opening day of the convention.

(c) Individuals who are eligible for selection in any category under Bylaw 3.1.4 shall not be counted in determining the number of advisory delegates from each district, shall not be eligible to be selected as delegates from the groups defined in this bylaw, and shall not participate in the election process.

And be it finally

Resolved, That this resolution is only effective after passage of Resolution 7-08.

Action: Declined (9)

(When introduced, Res. 7-07A was changed by the committee, replacing the word “meet” in paragraph (a) of the proposed wording for Bylaw 3.1.2.1 to “be configured,” and inserting the word “voting” in paragraph (b) before “delegates attending the district convention” in the proposed wording. After brief discussion, the resolution was defeated [Yes: 62; No: 830].)

To Resolve Bylaw Issues Remaining from 2010 Convention Restructuring Decisions

RESOLUTION 7-09A

Overture 7-25 (CW, pp. 270–272)

Background

Following the 2010 LCMS convention, it was recognized that restructuring decisions had resulted in lack of clarity and even contradictions in the *Handbook* of the Synod that would require additional attention by the 2013 convention. These concerns were discussed during a daylong Nov. 2, 2012, joint meeting of the Commission on Constitutional Matters, Commission on Handbook, the Chief Mission Officer, the Chief Administrative Officer, and a member of the President’s Office staff. The commission offers the following proposed amendments to satisfy a number of these concerns in the 2010 *Handbook* of the Synod.

(A) Board for National Mission

Rationale

The intention and meaning of current wording of Bylaws 3.8.2 and 3.8.2.1 (“directed toward”) is vague and unclear. Removing that wording does not affect the overall intention and meaning of these bylaws. In addition, in order for Bylaw 3.8.2.1 to mirror its counterpart for the Board for International Mission (Bylaw 3.8.3.1), the reference to the “supervision” of the President of the Synod is changed to “ecclesiastical supervision,” consistent with the President’s responsibility under Constitution Art. XI B 1–4 (also Art. XI B 7; Bylaws 3.3.1.1–3.3.1.3).

PRESENT/PROPOSED WORDING

Board for National Mission

3.8.2 The Board for National Mission is charged with developing and determining policies for the coordination of and in support of district ministries which support that are directed toward the ministry functions of the national office and district ministries that are directed toward the ministries of congregations and schools (Bylaw 1.2.1 [1]). These policies shall embrace and apply the mission and ministry emphases adopted by the national convention. Under the leadership of the President of the Synod, pursuant to Bylaw 3.3.1.1.1, the board shall assist in identifying the specific goals for the Office of National Mission. Policies determined by the board (implemented by staff) may include but not be limited to:

- strong national mission leadership
- Lutheran school ministries and accreditation
- human care and domestic mercy efforts
- stewardship
- evangelism
- church planting and revitalization
- youth ministry

3.8.2.1 The Board for National Mission shall have oversight of the implementation of policies adopted by the board and implemented by the Office of National Mission for the coordination of and in support of district ministries which support that are directed toward the ministry functions of the national office and district ministries that are directed toward the ministries of congregations and schools. The board shall be under the ecclesiastical supervision of the President of the Synod regarding doctrine and administration consistent with the President’s responsibility under Constitution Art. XI B 1–4 (also Art. XI B 7; Bylaws 3.3.1.1–3.3.1.3) between conventions of the Synod and ultimately shall be responsible to the Synod in convention (Art. XI A 1–2).

(B) Office of National Mission

Rationale

The current bylaw terminology (“relates to”) is unclear, as are the roles of the President and Chief Mission Officer of the Synod. Removing unclear terminology and incorporating additional wording regarding the responsibility of the Chief Mission Officer provides necessary clarity.

PRESENT/PROPOSED WORDING

Office of National Mission

3.8.2.3 The Office of National ~~Mission~~ Mission implements the policies of which relates to the Board for National Mission and implements its policies under the supervision of the Chief Mission Officer and shall be

responsible to the President of the Synod through the Chief Mission Officer shall be responsible for domestic ministries that especially serve congregations and schools through the districts of the Synod. Such district ministries may include but not be limited to:

- Lutheran school ministries and accreditation
- human care and domestic mercy efforts
- stewardship
- evangelism
- church planting and revitalization
- youth ministry

(C) Office of International Mission

Rationale

Here also the current bylaw terminology (“relates to”) is unclear, as are the roles of the President and Chief Mission Officer of the Synod. Removing unclear terminology and incorporating additional wording regarding the responsibility of the Chief Mission Officer provides necessary clarity.

PRESENT/PROPOSED WORDING

Office of International Mission

- 3.8.3.3 The Office of International Mission; implements the policies of which relates to the Board for International Mission and implements its policies; under the supervision of the Chief Mission Officer shall be responsible to the President of the Synod through the Chief Mission Officer and shall be responsible for the work of the Synod in foreign countries. Such responsibilities may include but not be limited to:

- placement and support of foreign missionaries
- establishment and maintenance of international schools
- coordination of international relief efforts
- policy recommendations to the Board for International Mission
- support and encouragement of international partner churches in conjunction with the Office of the President

(D) Duties of Chief Mission Officer

Rationale

The current wording of Bylaw 3.4.3.1, which speaks of the Chief Mission Officer along with others serving as staff resources, is confusing regarding his role. Removing the reference to “executive directors (if any) who report to the Chief Mission Officer” will help to clarify his responsibility to the mission boards.

In addition, the current wording of Bylaw 3.4.3.4, which speaks of the Chief Mission Officer meeting with “chief executives” of the commissions and synodwide corporate entities inaccurately suggests the top staff position of a commission is titled a “chief executive.” That person holds the title of “executive director.” The change recommended below will correct this reference.

PRESENT/PROPOSED WORDING

Chief Mission Officer

- 3.4.3.1 The Chief Mission Officer shall provide and executive directors (if any) who report to the Chief Mission Officer shall serve as staff and other resource(s) to the Board for National Mission and the Board for International Mission.

...

- 3.4.3.4 The Chief Mission Officer shall meet regularly with the ~~chief executives~~ executive directors of the commissions (if any) and the chief executives of synodwide corporate entities as the liaison for and at the direction of the President of the Synod. He shall work together closely with the Chief Financial Officer and the Chief Administrative Officer in carrying out the programmatic, administrative, and financial functions of the national Synod.

(E) Fund-Raising Activities/Fund Allocation

Rationale

Current bylaws are contradictory regarding supervisory responsibilities for the fund-raising activities of the Synod. Bylaw 3.4.3.6 reads: “The Chief Mission Officer shall, on behalf of the President, supervise fund-raising activity of the national office according to policies established by the Board of Directors of the Synod.” Bylaw 3.3.1.3 (f) (2), on the other hand, currently reads: “[Through the Chief Mission Officer, the President shall] coordinate and supervise all fund-raising and planned giving activity by the national Synod and its agencies.” The following proposed deletion of a major portion of Bylaw 3.3.1.3 (f) will remove the existing contradictions and allow current Bylaws 3.4.3.6, 3.4.3.7, and 3.4.3.8 to govern the role of the Chief Mission Officer in the areas currently addressed by Bylaw 3.3.1.3 (f).

PRESENT/PROPOSED WORDING

President

Responsibilities and Duties—Ecclesiastical and Administrative

- 3.3.1.3 The President shall have responsibilities and duties that are both ecclesiastical and administrative.

...

(f) As ecclesiastical supervisor, he shall provide leadership to all officers, agencies, and national office staff of the Synod. Through the Chief Mission Officer, he shall supervise the duties listed in Bylaws 3.4.3–3.4.3.8.

~~(1) coordinate the content of communications, public relations, and news and information provided by the Synod;~~

~~(2) oversee and coordinate (consulting with the Board of Directors of the Synod when necessary) and supervise all fund-raising and planned giving activity by the national Synod and its agencies; and~~

~~(3) serve the Synod by providing leadership, coordination, and oversight for pre-seminary~~

~~education programs, seminary education, and post-seminary continuing education, and by providing advocacy for pastoral education and health within the Synod.~~

(F) Role of Commission on Handbook When Bylaws Are Amended

Rationale

When the 2010 LCMS convention created the Commission on Handbook (Bylaw 3.9.4ff.) and assigned duties to the commission relating to proposed amendments to the Bylaws of the Synod (Bylaw 3.9.4.2 [a]), mention of those duties was not made in Bylaws 7.1.1 and 7.1.2. To eliminate confusion regarding the differing duties of the Commission on Handbook and the Commission on Constitutional Matters with respect to bylaw amendments, the Commission on Handbook proposes that Bylaws 7.1.1 and 7.1.2 be amended as follows:

PRESENT/PROPOSED WORDING

- 7.1 Amendments to the Bylaws may be made using one of two procedures, provided they are not contrary to the Constitution of the Synod.
- 7.1.1 Amendments may be made by conventions of the Synod.
- (a) They shall be presented in writing to a convention of the Synod.
- (b) They shall be specified as bylaw amendments and considered by a convention floor committee.
- (c) They shall be examined by the Commission on Constitutional Matters prior to presentation to the convention to determine that they are not in conflict as to content with the Constitution and Bylaws of the Synod.
- (d) They shall be examined by the Commission on Handbook prior to presentation to the convention to determine that they are in agreement in language (terminology) with the current Handbook.
- ~~(de)~~ They shall be adopted by the affirmative vote of a majority of the delegates present and voting.
- 7.1.2 In exceptional circumstances and upon the express direction of a convention of the Synod, amendments may be made by a two-thirds majority of the Board of Directors.
- (a) Such amendments to the Bylaws shall be necessary to implement resolutions adopted by a convention of the Synod.
- (b) Such amendments shall be drafted by the Secretary of the Synod and shall be reviewed by the Commission on Constitutional Matters and the Commission on Handbook.

Action: Adopted (5)

(After the committee inserted the words “presentation to” following “prior to” in the proposed wording for paragraph (d) of

Bylaw 7.1.1, Res. 7-09A was adopted without discussion [Yes: 826; No: 23].)

To Adopt Four-Year Convention Cycle

RESOLUTION 7-10

Overtures 7-31–33 (CW, pp. 274–276)

Preamble

When dealing with the issue of frequency of district and national conventions of The Lutheran Church—Missouri Synod, members of the Blue Ribbon Task Force on Synod Structure and Governance in 2010 proposed a change in the convention cycle that aims to accomplish three important objectives:

1. Provide a structure that creates a convention culture in the church that uses the Word of God as an instrument of the Holy Spirit and His power in conversation, discussion, and convincing, rather than simply serving as a culture of voting power or legislation.
2. Provide economic savings.
3. Provide adequate time for church representatives to implement the work of the church at each level of governance.

For those reasons, there is value in reconsidering a four-year convention cycle.

WHEREAS, A four-year cycle that begins with the grassroots of the Synod will create a convention culture characterized by an intentional focus on the church’s common mission and confession, on contemporary issues faced by the church, and on theology, nurture, edification, inspiration, and worship; and

WHEREAS, A change to a four-year cycle allows for the central role of congregations in all four years; and

WHEREAS, It is desirable to be the best stewards of both the time and the money of the members of the congregations of the Synod; and

WHEREAS, Significant economic savings will be realized by the congregations of the Synod being assessed for a district and a national convention every four years rather than every three years; and

WHEREAS, The importance of matters coming from a congregation, a circuit forum, or a district convention to a convention of the national Synod is well served by a four-year cycle; therefore be it

Resolved, That The Lutheran Church—Missouri Synod adopt a four-year cycle for district and national conventions to take effect at the conclusion of the 66th Regular Convention of The Lutheran Church—Missouri Synod; and be it further

Resolved, That in the four-year cycle, circuits may hold theological convocations in year one; districts shall hold theological convocations in year two; district conventions shall be held in year three; and the national Synod convention shall be held in year four; and be it further

Resolved, That the Synod's Constitution be amended to reflect a four-year convention cycle and terms of office; and be it finally

Resolved, That the Synod's Bylaws be amended to reflect a four-year convention cycle and terms of office upon ratification of the constitutional amendment.

Action: No action taken (5)

(Res. 7-10 was introduced and discussed during Session 5, when it was referred back to the committee without objection from the assembly. It was not brought back by the committee for a decision.)

To Address *Handbook* Issues re Expulsion Process (Bylaws 2.14, 2.15, 2.16, 2.17)

RESOLUTION 7-11

Overture 7-19 (CW, pp. 256–259)

Background

During the triennium, concerns related to Bylaw sections 2.14, 2.15, 2.16, and 2.17 (expulsion from Synod membership) were brought to the attention of the Commission on Handbook. This overture identifies those concerns and proposes the Commission on Handbook's bylaw amendment solutions to the 2013 convention of The Lutheran Church—Missouri Synod.

(A) Requests for CCM/CTCR Opinions (Bylaw 2.14.7.8 [k])

Rationale

It is important that all time requirements provided by bylaw in the Synod's expulsion processes be honored, including the 30-day requirement for the provision of Commission on Constitutional Matters and Commission on Theology and Church Relations opinions requested as part of the process. To underscore the need for these commissions to make such arrangements as are necessary to fulfill this requirement, the Commission on Handbook advocates the following bylaw changes.

PRESENT/PROPOSED WORDING

2.14.7.8 ...

(k) If any part of the dispute involves a specific question of doctrine or doctrinal application, each party shall have the right to an opinion from the Commission on Theology and Church Relations (CTCR). If it involves questions of constitution or bylaw interpretation, each party shall have a right to an interpretation from the Commission on Constitutional Matters (CCM).

(1) The request for an opinion must be made through the panel, which shall determine the wording of the question(s).

(2) The request for an opinion must be made within 30 days of the final formation of the panel.

If a party does not request such an opinion within the designated time, such a request may still be made to the panel, which shall, at its discretion, determine whether the request shall be forwarded. The panel shall also have the right, at any time, to request an opinion from the CCM or the CTCR.

(3) Any opinion so requested shall be rendered within 30 days or such greater time as the panel may allow. The CCM and the CTCR shall have in place procedures for responding within this 30-day time frame to such requests for opinions.

(4) When an opinion has been requested, the time limitations will not apply until the parties have received the opinion. The panel must follow any opinion received from either the CCM or the CTCR.

(B) Composition of Hearing and Final Hearing Panels (Bylaws 2.14.7.2; 2.15.7.2; 2.17.7.2)

Rationale

In order to broaden district representation and to avoid the appearance of unfairness or the potential for undue influence, the Commission on Handbook proposes the following changes to the bylaws governing the composition of dispute resolution and appeal panels for adoption by the 2013 LCMS convention.

PRESENT/PROPOSED WORDING

2.14.7.2 A Hearing Panel ~~selected as follows~~, consisting of two district presidents ~~(excluding the involved district president[s])~~ and one reconciler who is a layperson, ~~but excluding the involved district president(s) selected as follows~~, shall conduct the hearing:

(a) One district president shall be selected by the accused.

(b) One district president shall be selected by the ecclesiastical supervisor who imposed the suspended status (a district president may not choose himself).

(c) One reconciler who is a layperson shall be chosen by blind draw from the Synod's roster of reconcilers, with the blind draw administered by the Secretary of the Synod and audited by witnesses.

(d) Each Hearing Panel shall be assisted by a nonvoting hearing facilitator selected according to Bylaw 2.14.2 (j).

(e) No two members of the panel nor the hearing facilitator shall be from the same district.

(ef) The hearing facilitator shall administrate the hearing, shall serve as chairman of the panel, and may draw upon persons and resources as that he/she deems necessary for conducting a hearing in a fair and equitable manner.

(fg) The hearing facilitator shall serve as an advisor to the panel on the form but not the substance of the decision.

2.15.7.2 A Hearing Panel ~~selected as follows~~, consisting of two district presidents (excluding the involved district president[s]) and one reconciler who is a layperson, selected as follows, shall conduct the hearing:

(a) One district president shall be selected by the accused (a district president, if he is the accused, may not choose himself).

(b) One district president shall be selected by the President of the Synod.

(c) One reconciler who is a layperson shall be chosen by blind draw from the Synod's roster of reconcilers, with the blind draw administered by the Secretary of the Synod and audited by witnesses.

(d) Each Hearing Panel shall be assisted by a nonvoting hearing facilitator selected according to Bylaw 2.14.2 (j).

(e) No two members of the panel nor the hearing facilitator shall be from the same district.

(ef) The hearing facilitator shall administrate the hearing and may draw upon persons and resources that he/she deems necessary for conducting a hearing in a fair and equitable manner.

(fg) The hearing facilitator shall serve as an advisor to the panel on the form but not the substance of the decision.

(gh) If a Referral Panel was formed, the three district presidents that served in that capacity are not eligible to serve on a Hearing Panel.

2.17.7.2 A Hearing Panel consisting of two district presidents (excluding the involved district president[s]) and one reconciler who is a layperson, selected as follows, shall conduct the hearing:

(a) One district president shall be selected by the accused.

(b) One district president shall be selected by the ecclesiastical supervisor who imposed the suspended status (a district president may not choose himself).

(c) One reconciler who is a layperson shall be chosen by blind draw from the Synod's roster of reconcilers, with the blind draw administered by the Secretary of the Synod and audited by witnesses.

(d) Each Hearing Panel shall be assisted by a nonvoting hearing facilitator selected according to Bylaw 2.14.2 (j).

(e) No two members of the panel nor the hearing facilitator shall be from the same district.

(ef) The hearing facilitator shall administrate the hearing, shall serve as chairman of the panel, and may draw upon persons and resources that he deems necessary for conducting a hearing in a fair and equitable manner.

(fg) The hearing facilitator shall serve as an advisor to the panel on the form but not the substance of the decision.

(C) Disqualification of Panel Members or Hearing Facilitators (Bylaw 2.14.7.8)

Rationale

Bylaw section 1.10 "Dispute Resolution of the Synod" contains subsection 1.10.16 "Disqualification," which provides guidance regarding the disqualification of reconcilers, panel members, and hearing facilitators from participation in the dispute resolution process due to "actual partiality or the appearance thereof." The absence of such provisions in the Synod's expulsion processes has been remedied in the *Standard Operating Procedures Manuals* accompanying the expulsion processes. Believing, however, that inclusion of such provision in the bylaws governing expulsion from membership in the Synod is important, the Commission on Handbook proposes the adoption of the following new paragraph (h) for Bylaw 2.14.7.8.

PRESENT/PROPOSED WORDING

2.14.7.8 ...

(h) Any party and/or parties to a dispute shall have the right to request disqualification of a panel member or hearing facilitator. The standard for disqualification shall be actual partiality or the appearance thereof. If that individual does not agree to the disqualification, the decision shall be made by a separate three-member panel of district presidents not involved in the case, selected as follows.

(1) Nine names shall be selected by blind draw by the Secretary of the Synod or his representative, to be mailed to each party with the opportunity to strike up to three of the names from the list, to be returned to the Secretary of the Synod within one (1) week after receipt.

(2) The Secretary of the Synod shall correct any problem with the list, using the blind draw process as necessary. No member of the panel shall be from the district in which the dispute arose or any district of any party to the dispute. No two panel members shall be from the same district.

(3) In the event that additional names are needed, three names shall again be selected in the manner set forth above, which names shall be submitted to each party with the right to strike one name before returning the list to the Secretary of the Synod within one week.

(4) In the event that a panel member or hearing facilitator is disqualified, another individual shall be selected in the same manner as the disqualified member was selected.

[Current paragraphs (h)–(k) will be re-lettered (i)–(l) or as appropriate.]

**(D) Right of Certain Suspended Members to Request Hearing
Before Final Hearing Panel
(Bylaws 2.14.8; 2.15.8; 2.17.8)**

Rationale

At times, suspended members (not unavoidably detained) fail to attend the hearing which they requested in order to appeal their suspension and expulsion from the Synod. According to current bylaws, they may nonetheless request and be granted a second hearing before a Final Hearing Panel. At question is whether such members should be provided opportunity to request a second hearing, given their failure to use their first opportunity to present their case and given the significant expenditures of time and resources required to call together a second panel. The Commission on Handbook proposes the following additions to current Bylaw 2.14, 2.15, and 2.17 to remove opportunity to request a second hearing (before a Final Hearing Panel) when the accused, unless unavoidably detained, has failed to appear before the earlier Hearing Panel.

PRESENT/PROPOSED WORDING

- 2.14.8 Within 15 days after receiving the decision of the Hearing Panel, the accused (if an active participant in the hearing before the Hearing Panel) or the President of the Synod if a question of doctrine or practice is involved (Constitution, Art. XI B 1–3) may request a final hearing.
- 2.15.8 Within 15 days after receiving the decision of the Hearing Panel, the accused (if an active participant in the hearing before the Hearing Panel), or the President of the Synod if a question of doctrine or practice is involved (Constitution, Art. XI B 1–3) may request a final hearing.
- 2.17.8 Within 15 days after receiving the decision of the panel, the accused (if an active participant in the hearing before the Hearing Panel) may request a final hearing.

**(E) Addition of a Review/Appeal Process between Hearing Panel
and Final Hearing Panel
(Bylaws 2.14.7.9; 2.15.7.9; 2.17.7.9)**

Rationale

The Commission on Handbook proposes the following additions to Bylaw 2.14.7.9 and Bylaw 2.14.7.10 (to be renumbered 2.14.8) to provide for an Appeal Panel for determining whether, when requested by the accused in a case already decided by a Hearing Panel, there will be a need for a second hearing by a Final Hearing Panel (these changes also be applied to the Bylaw 2.15 and 2.17 expulsion processes).

At present, following a decision of a Hearing Panel in current Bylaw 2.14, 2.15, and 2.17, opportunity for the accused to request a final hearing must be granted in every case. This provision effectively empties the work and the decision of the Hearing Panel of any value, since the decision of the Final Hearing Panel becomes the final and binding decision in the matter.

PRESENT/PROPOSED WORDING

- 2.14.7.9 Upon completion of the hearing, the Hearing Panel shall deliberate and then issue its written decision within 30 days;

(a) Copies a copy of the decision which shall be mailed to the accused, the district president who imposed the suspension, the accuser and his/her district president, the Secretary of the Synod, and the President of the Synod.

(ab) The decision of the Hearing Panel shall be have no precedential value and shall be final and binding, subject to appeal by the accused or the President of the Synod as set forth in Bylaw 2.14.8 below.

(c) The President of the Synod may request an opinion from the Commission on Constitutional Matters (CCM) or Commission on Theology and Church Relations (CTCR).

(1) Any opinion so requested shall be rendered within 30 days or such greater time as the panel may allow.

(2) When an opinion has been requested, the time limitations will not apply until the parties have received the opinion.

(3) CCM and CTCR opinions must be followed if the matter is appealed.

(bd) If not appealed, the decision of the Hearing Panel shall be carried out by the district president or the President of the Synod and shall be publicized as deemed appropriate under the circumstances by the district president or President of the Synod regarded as final and shall

(1) be binding upon the parties and not be subject to further appeal;

(2) have no precedential value;

(3) be carried out by the district president or the President of the Synod; and

(4) shall be publicized as deemed appropriate under the circumstances by the district president or the President of the Synod.

Appeal Panel

- 2.14.8 Within 15 days after receiving the The decision of the Hearing Panel; may be appealed by the accused or by the President of the Synod if a question of doctrine or practice is involved. (Constitution, Art. XI B 1–3) within 15 days after receiving the decision, may request a final hearing. (a) The President of the Synod may also request that an opinion of the Commission on Constitutional Matters (CCM) or Commission on Theology and Church Relations (CTCR) be obtained. (1) Any opinion so requested shall be rendered within 30 days or such greater time as the panel may allow. (2) When an opinion has been requested, the time limitations will not apply until the parties have received the opinion. The panel must follow any

opinion received from either the CCM or the CTCR.
(b) Such request for a final hearing shall be submitted to the Secretary of the Synod with copies provided supplied to the district president(s) of the accuser and the accused, the chairman of the Hearing Panel, the accuser, and the President of the Synod, and shall be accompanied by a written memorandum stating the basis for the request.

(a) Within 30 days after receipt of an appeal from the accused, an Appeal Panel shall be selected by the Secretary of the Synod. The Appeal Panel shall be made up of three district presidents who shall be trained for such service.

(1) One district president shall be selected by the accused, one by the ecclesiastical supervisor of the accused, and the third by the two Appeal Panel members so selected.

(2) If the two Appeal Panel members cannot agree on a third panel member, the Secretary of the Synod shall select the third member by blind draw from the remaining eligible district presidents.

(b) The members of the Appeal Panel shall be provided with copies of the official record of the case, including the full report of the reconciler, the Hearing Panel minutes, the written decision and all documentary evidence considered by the Hearing Panel, and the written memorandum stating the basis for the appeal. The panel shall make its decision solely on the basis of the materials received.

(c) The only decision to be made by the Appeal Panel shall be whether to approve reconsideration of the Hearing Panel decision. The panel shall not approve a request for a new hearing on the basis of newly discovered evidence unless such evidence was clearly not available to the Hearing Panel and was not the fault of the party requesting the reopening of the case, and unless it is clear that the absence of such evidence resulted in a gross miscarriage of justice.

(d) The standards of review that shall define the Appeal Panel's considerations shall be limited to three basic areas:

(1) Factual findings: The Appeal Panel shall review factual findings of the Hearing Panel only to determine if they are supported by evidence. The Appeal Panel shall not ordinarily sit in judgment of the Hearing Panel's conclusions regarding evidence, since the Hearing Panel was in the best position to judge factual issues. The Appeal Panel must be convinced that a mistake has been committed, that is, that the evidence is such that reasonable minds could not agree with the Hearing Panel's decision.

(2) Conclusions on authority: The Appeal Panel may approve an appeal if the Hearing Panel was clearly outside its authority, e.g., a decision was made that the panel had no authority to make

under the Constitution and Bylaws of the Synod, or a decision was made on an issue not related to the sole issue to be decided, or a decision was made on a theological question that the panel had no authority to make.

(3) Discretionary acts: The Appeal Panel may approve an appeal if there was a clear abuse of discretion impacting the decision of the Hearing Panel, resulting in a gross miscarriage of justice, or that involves an obvious and inappropriate bias or prejudice.

(de) If the Appeal Panel denies the request for reconsideration of the decision of the Hearing Panel and upholds the suspension of the ecclesiastical supervisor, the decision of the Hearing Panel shall be regarded as final and shall

(1) be binding upon the parties and not be subject to further appeal;

(2) have no precedential value;

(3) be carried out by the district president or the President of the Synod; and

(4) shall be publicized as deemed appropriate under the circumstances by the district president or the President of the Synod.

(ef) If the Appeal Panel grants the request for reconsideration of the decision of the Hearing Panel, a Final Hearing Panel shall be selected by the Secretary of the Synod.

Final Hearing Panel

2.14.98.1 Within 30 days after the receipt of the decision of the Appeal Panel granting the request for reconsideration of the decision of the Hearing Panel~~the request~~, a Final Hearing Panel shall be selected.

(a) The panel shall be constituted in the same prescribed manner as described in Bylaws 2.14.7.2–2.14.7.6, except that the two district presidents, the reconciler, the hearing facilitator that provided assistance to the Hearing Panel, and the involved district presidents are omitted from consideration for the Final Hearing Panel.

(b) The procedures for the final hearing shall be the same as prescribed in Bylaws 2.14.7.6–2.14.7.8.

(c) The chairman of the Hearing Panel shall provide the Final Hearing Panel with a written statement of the matter and the Hearing Panel's report, minutes, records, and proceedings.

2.14.9.18.2 Upon completion of the hearing by the Final Hearing Panel... [same as current wording of 2.14.8.2]

[Current Bylaws 2.14.9–2.14.9.3 will be renumbered 2.14.10–2.14.10.3.]

**(F) Additional Synod Expulsion Processes
(Bylaw 2.17.3 [b])**

Rationale

Bylaw 2.17.3 (b) neglects to mention other expulsion processes that should be given consideration when a district president discusses with an accuser the question of which section of the Synod's Bylaws would be appropriate for use under the circumstances. The Commission on Handbook advocates the following amendment to add reference to other expulsion processes.

PRESENT/PROPOSED WORDING

Consultation

- 2.17.3 Prior to any formal written complaint or accusation, when any person is aware of information or facts that could lead to the expulsion of an individual member from the Synod, including a district president, an officer of the Synod, or the President of the Synod, under Art. XIII of the Constitution for alleged sexual misconduct or criminal behavior, the person shall consult with the appropriate ecclesiastical supervisor, which would be a district president of the Synod or the President of the Synod, to seek advice, direction, and spiritual ministry as the needs and circumstances dictate. If the accused is the President of the Synod, the person shall consult with the chairman of the Council of Presidents. In regard to this consultation:
- (a) The appropriate ecclesiastical supervisor may consult with any others as considered appropriate under the circumstances.
 - (b) If the accuser is a member of the LCMS or a member of an LCMS congregation, the ecclesiastical supervisor shall discuss with the accuser whether this bylaw provision or Bylaw section 1.10 or Bylaw sections 2.14, 2.15, or 2.16 are is appropriate under the circumstances.
 - (c) The ecclesiastical supervisor shall provide evangelical supervision, counsel, and care.
 - (d) The ecclesiastical supervisor shall advise the accuser that it is understood that he/she shall not be put under risk by requiring the accuser to meet face-to-face with the accused in the manner described in Matthew 18:15. However, the reputation of all parties, the accuser and the accused, is to be protected as commanded in the Eighth Commandment.

**(G) Commencing a Bylaw section 2.16 Expulsion Action
(Bylaw 2.16.4)**

Rationale

Bylaw 2.16.4 is inconsistent in its provisions that the chairman of the Council of Presidents is required to commence action when "he becomes aware of information or allegations" and when, on the other hand, "information or allegations [are] conveyed to him in a formal written complaint or accusation made by a district president of the Synod." The Commission on Handbook proposes the following amendment to the bylaw.

PRESENT/PROPOSED WORDING

- 2.16.4 Under this bylaw (Bylaw section 2.16), the chairman of the Council of Presidents, acting on behalf of the district presidents, shall commence the following action when he officially receives ~~becomes aware of~~ information or allegations that could lead to expulsion of the President of the Synod from the Synod under the provisions of Art. XIII of the Constitution by such information or allegations being conveyed to him in a formal written complaint or accusation made by a district president of the Synod who has carried out the above provisions (paragraph 2.16.3).
...

**(H) Council of Presidents Composition in Bylaw 2.16.5.3 Role
(Bylaw 2.16.5.3)**

Rationale

Conflict of interest concerns could arise should the Praesidium of the Synod be included in Council of Presidents decision-making as part of the Bylaw section 2.16 expulsion process. The Commission on Handbook proposes the following amendment to Bylaw 2.16.5.3 to avoid such concerns.

PRESENT/PROPOSED WORDING

- 2.16.5.3 Whether made by the chairman of the Council of Presidents or the Referral Panel, in the recommendation whether or not to initiate formal proceedings, the chairman of the Council of Presidents shall bring the matter to the ~~full~~ Council of Presidents for hearing the recommendation, for discussion, and for vote.
- (a) An affirmative vote to proceed, by written ballot of at least 51 percent of the total number of district presidents (the collective ecclesiastical supervisors elected by the districts), shall be required for the determination to initiate formal proceedings. Any district president that is a party to the matter shall be excluded from voting.
 - (b) If the result of the vote is not to initiate formal proceedings, the chairman shall in writing so inform the accuser and the President of the Synod, which shall terminate the matter.
 - (c) If the results of the vote require the case to proceed, the chairman shall proceed as hereafter required.

Action: Adopted (5)

(Res. 7-11 was adopted as presented [Yes: 770; No: 38] without discussion.)

To Address *Handbook* Issues re Dispute Resolution Process (Bylaw Section 1.10)

RESOLUTION 7-12A

Overture 7-20 (CW, pp. 259–263)

Introduction

During the triennium, concerns related to Bylaw section 1.10 (dispute resolution) were brought to the attention of the Commission on Handbook. This overture identifies those concerns and advocates bylaw amendment solutions proposed by the commission to the 2013 convention of The Lutheran Church—Missouri Synod for adoption.

(A) Exceptional Use of Synod Dispute Resolution Process (Bylaw 1.10.3)

Rationale

Bylaw 1.10.3 identifies matters for which the Synod's dispute resolution process "does not provide an exclusive remedy." Lost in the current wording of the bylaw is the availability of the dispute resolution process even in the case of those disputes enumerated by paragraphs (a) and (b) of the bylaw if both parties agree to use and honor the outcome of the process. The Commission on Handbook proposes the addition of a final sentence to the paragraph, as follows.

PRESENT/PROPOSED WORDING

1.10.3 This chapter provides evangelical procedures to remedy disputes only and does not set forth procedures for expulsion from membership (Constitution, Art. XIII and Bylaw sections 2.14–2.17); nor does it set forth procedures for board of regents' supervision of faculty and administration as specified in Bylaws 3.10.4.7.5–3.10.4.7.9 and 3.10.5.6.5–3.10.5.6.9. While Christians are encouraged to seek to resolve all their disputes without resorting to secular courts, this chapter does not provide an exclusive remedy for the following matters, unless such matters involve theological, doctrinal, or ecclesiastical issues, including those arising under the divine call of a member of the Synod:

(a) Disputes concerning property rights (e.g., real estate agreements, mortgages, fraud, or embezzlement)

(b) Disputes arising under contractual arrangements of all kinds (e.g., contracts for goods, services, or employment benefits)

Even in the case of disputes concerning property rights or disputes arising under contractual arrangements, this dispute resolution process may be used if both parties sign written statements agreeing to use and honor the outcome of the process.

(B) Dispute Cases with Multiple Complainants or Respondents (Bylaw 1.10.5)

Rationale

In some dispute resolution cases, multiple complainants may bring accusations against a single respondent or a single complainant may bring accusations against multiple respondents. The spirit of the Matthew 18 principle requiring a face-to-face meeting "between you and him alone" is best served when disputes are addressed by individuals meeting face-to-face. The Commission on Handbook therefore proposes the addition of a sentence to Bylaw 1.10.5, as follows.

PRESENT/PROPOSED WORDING

1.10.5 Before any matter is submitted to the formal reconciliation process, the parties involved in a dispute must meet together, face-to-face, in a good-faith attempt to settle their dispute in the manner described in Matthew 18:15 and may involve the informal use of a reconciler. And further, before any matter is submitted to the formal reconciliation process, the complainant(s) must meet and consult with his/her/their ecclesiastical supervisor(s) to seek advice and also so that it can be determined whether this is the appropriate bylaw procedure (Bylaw section 1.10) or whether the matter falls under Bylaw sections 1.8, 2.14, 2.15, 2.16, or 2.17, or Bylaws 3.10.4.7.9 and/or 3.10.5.6.9. In regard to this consultation:

(a) From this point forward in this process, in the case of multiple complainants or multiple respondents, the district president of the respondent decides whether or not each complainant and/or respondent proceeds singly and individually, or as a group.

(ab) The district president of the complainant shall inform the district president of the respondent that a consultation is underway. He may also seek advice from the vice-presidents of his own district or from the district president of the respondent. The district president may also ask for an opinion of the Commission on Constitutional Matters (CCM) and/or the Commission on Theology and Church Relations (CTCR). The district president must follow any opinion received from either the CCM or the CTCR, which shall be rendered within 30 days or such additional time as the district president may allow.

(bc) The district president shall require the complainant to follow the correct bylaw provision under the circumstance, if any. Within 45 days of the conclusion of the consultation, and receipt of any advice, or opinions as described above, the district president shall advise the complainant and the district president of the respondent of the appropriate bylaw section to be followed, and shall provide evangelical supervision, counsel, and care to the party or parties.

(ed) If Bylaw section 1.10 applies, the district president shall require the complainant to meet face-to-face with the respondent in the manner described

in Matthew 18:15, if the complainant has not already done so as set forth above.

(e) The reputation of all parties is to be protected as commanded in the Eighth Commandment. The goal throughout is always one of reconciliation, of repentance and forgiveness, even if the following proceedings are carried out.

Formal Efforts toward Reconciliation

- 1.10.6 If ~~either any party to the dispute~~ is of the opinion that informal reconciliation efforts have failed, such party, in consultation with his ~~or~~/her/its ecclesiastical supervisor, shall submit a request to the administrator of the dispute resolution process, the secretary of the Synod or district, or an appointee, as appropriate, that a reconciler be appointed to assist in seeking reconciliation. ...

(C) Content of Reconcilers' Reports **(Bylaw 1.10.6.5)**

Rationale

Current Bylaw 1.10.6.5, while it does currently list the components of the report of a reconciler in a dispute case, will benefit from an expansion of its content to clarify expectations regarding the content of a reconciler's report. The Commission on Handbook proposes the following changes to the bylaw.

PRESENT/PROPOSED WORDING

- 1.10.6.5 Upon conclusion of the formal reconciliation meeting or meetings, the reconciler shall prepare a written report which contains
- (1) the actions of the ~~reconciler~~,reconciler;
 - (2) the issues that were ~~resolved~~,resolved;
 - (3) the issues that remain ~~unresolved~~,unresolved;
 - (4) ~~and a statement~~ whether reconciliation was ~~achieved~~.achieved;
 - (5) ~~Attached to the report shall be~~(a)the statement of the complainant as to informal reconciliation efforts;
 - (b)the statement of the matter in dispute; and
 - (c)any reply by the respondent.
- All communication that takes place during the reconciliation process shall be considered strictly confidential, including all oral and written communications of the parties. The report, therefore, shall not contain any such No information,shared in confidence shall be included in the report. nor shall it contain any opinion of the reconciler regarding the dispute. The report and the attachments shall be forwardedprovided only to the parties to the dispute and the secretary of the Synod or district as appropriate.

(D) Clarification of Eligibility of District Reconcilers **(Bylaw 1.10.10)**

Rationale

Regarding the service of district reconcilers, current Bylaw 1.10.10 limits the selection of ministers of religion—ordained to “pastors” (parish pastors actively serving congregations of the Synod), thereby removing from consideration all other ordained ministers. The same concern exists in Bylaws 1.10.13.1 and 1.10.15.1. The Commission on Handbook proposes the following bylaw changes.

PRESENT/PROPOSED WORDING

- 1.10.10 Within three months after conventions of the Synod, each district board of directors shall appoint a district roster of four reconcilers (ministers of religion—ordained, ministers of religion—commissioned, and laypersons), no more than two of whom shall be ~~pastors~~ ordained ministers, from a list supplied by the circuit counselors of the district.
- 1.10.13.1 Each Dispute Resolution Panel shall consist of three voting members, at least one of whom shall be a ~~pastor~~minister of religion—ordained and one a layperson.
- 1.10.15.1 Each Review Panel shall consist of three voting members, at least one of whom shall be a ~~pastor~~minister of religion—ordained, and at least one a layperson.

(E) Reappointment of Hearing Facilitators **(Bylaw 1.10.12)**

Rationale

Current Bylaws 1.10.12–1.10.12.3, which speak of the appointment and service of hearing facilitators, do not address the question of reappointment after terms of service of six years. The Commission on Handbook proposes the following addition to Bylaw 1.10.12 to address this issue.

PRESENT/PROPOSED WORDING

- 1.10.12 After the training of the reconcilers and in consultation with the appropriate district presidents, the Secretary of the Synod shall identify 25 of the reconcilers who exhibit skills in the proper conduct of a fair and impartial hearing to comprise the Synod's roster of hearing facilitators, who shall be trained for such purpose.
- (a) The term of service shall be six years, renewable without limit. Within three months after conventions of the Synod, the Secretary of the Synod shall contact those hearing facilitators whose terms have been completed to learn of their availability and willingness to continue for an additional term.
 - (b) Any vacancies for an unexpired term or resulting from a decision not to continue at the end of a term of service shall be filled in the same manner as described above as needed and as requested by the Secretary of the Synod.

(F) Removal of Reconcilers from Office
(New Bylaw 1.10.10.4)

Rationale

The administrator of the dispute resolution process surfaced the issue of the absence of a provision in the Bylaws for the removal of district-appointed dispute resolution process reconcilers (Bylaw section 1.10). Strict adherence by reconcilers to the instructions provided in the Bylaws and *Standard Operating Procedures Manual* is essential for uniformity and good order as reconcilers do their important work. Given the absence of any bylaw provision to allow a reconciler to be removed for cause, the Commission on Handbook proposes the following bylaw addition for adoption by the 2013 LCMS convention.

PRESENT/PROPOSED WORDING

1.10.10.4 A reconciler may be removed for cause from a district's roster of reconcilers by that district's board of directors upon report of the administrator of the dispute resolution process after consultation with the president of the district.

(G) Composition of Dispute Resolution and Appeal Panels
(Bylaws 1.10.13.1, 1.10.13.2, 1.10.15.1, 1.10.15.2)

Rationale

In order to broaden district representation and to avoid the appearance of unfairness or the potential for undue influence, the Commission on Handbook proposes the following changes to the bylaws governing the composition of dispute resolution and appeal panels, for adoption by the 2013 LCMS convention.

PRESENT/PROPOSED WORDING

- 1.10.13.1 Each Dispute Resolution Panel shall consist of three voting members, at least one of whom shall be a ~~pastor~~minister of religion—ordained and one a layperson.
- (a) Nine names shall be selected by a blind draw from the dispute resolution roster.
- (b) No member of a panel shall be from the district in which the dispute arose or, if it is a Synod question, from any district in which a party holds membership. No two members of a panel shall be from the same district.
- (c) The list. ...
- 1.10.13.2 The hearing facilitator shall be selected as follows:
- (a) Three names shall be selected by a blind draw according to the *SOPM* from the hearing facilitator roster.
- (b) No hearing facilitator shall be from the district in which the dispute arose or from any district in which a party holds membership or from any of the panel members' districts.
- (c) The list. ...
- 1.10.15.1 Each Review Panel shall consist of three voting members, at least one of whom shall be a ~~pastor~~minister

of religion—ordained, and at least one a layperson.

(a) Nine names shall be selected by a blind draw according to the *SOPM* from the roster of reconcilers of the Synod.

(b) No member of a panel shall be from the district in which the dispute arose or, if it is a Synod question, from any district in which a party holds membership. No two members of a panel shall be from the same district.

(c) The list. ...

1.10.15.2 The hearing facilitator shall be selected as follows:

(a) Three names shall be selected by a blind draw according to the *SOPM* from the hearing facilitator roster.

(b) No hearing facilitator shall be from the district in which the dispute arose or from any district in which a party holds membership or from any of the panel members' districts.

(c) The list

(H) Responsibilities of an Appeal Panel
(Bylaw 1.10.8.2)

Rationale

Current Bylaw 1.10.8.2 provides no detail regarding the responsibilities of an Appeal Panel. Such responsibilities and accompanying guidelines are currently provided in detail in the Bylaw section 1.10 *Standard Operating Procedures Manual (SOPM)*. The Commission on Handbook proposes the following bylaw additions to include these *SOPM* provisions in the *Handbook* of the Synod.

PRESENT/PROPOSED WORDING

- 1.10.8.2 Within 30 days after receipt, an Appeal Panel shall be selected in the prescribed manner, and the Secretary of the Synod shall send the appeal to each member.
- (a) Copies of the entire official record of the case, including the full report of the reconciler, the decision and all documentary evidence considered by the Dispute Resolution Panel, and the written appeal request shall be provided to the members of the panel. The panel shall make its decision on the basis of the minutes and written decision of the Dispute Resolution Panel and the documentary evidence received and reviewed.
- (b) The panel shall concern itself only with those issues originally addressed by the Dispute Resolution Panel, unless issues were identified by the Dispute Resolution Panel for which it did not make a decision.
- (c) The panel shall decide only whether to approve reconsideration of the decision of the Dispute Resolution Panel. The panel shall not approve a request for a new hearing on the basis of newly discovered evidence unless such evidence was clearly not available to the Dispute Resolution Panel and was not the fault of the party requesting the reopening of the case,

and unless it is clear that the absence of such evidence resulted in a gross miscarriage of justice.

(d) The standards of review, which define the parameters for the panel's consideration of an appeal, limit the panel's review to three basic areas.

(1) Factual findings: The Appeal Panel shall review factual findings of the Dispute Resolution Panel only to determine if they are supported by evidence. The Appeal Panel shall not ordinarily sit in judgment of the Dispute Resolution Panel's conclusions regarding evidence, since that panel was in the best position to judge factual issues. The Appeal Panel must be convinced that a mistake has been committed, that is, that the evidence is such that reasonable minds could not disagree.

(2) Conclusions on authority: The Appeal Panel may approve an appeal if the Dispute Resolution Panel was clearly outside its authority, e.g., a decision that the panel had no authority to make under the Constitution and Bylaws, or a decision on an issue not identified by the Dispute Resolution Panel, or a decision on a theological question that the panel had no authority to make.

(3) Discretionary acts: The Appeal Panel may approve an appeal if there was a clear abuse of discretion impacting the decision of the Dispute Resolution Panel, resulting in a gross miscarriage of justice, or that involves an obvious and inappropriate bias or prejudice.

(I) Responsibilities of the Review Panel (Bylaw 1.10.8.4)

Rationale

If an Appeal Panel grants a request for reconsideration of the decision of a Dispute Resolution Panel and the matter goes before a Review Panel, current bylaws advocate that the panel “shall generally decide the issue on the record without further formal hearing,” though they also allow the panel to “follow the procedure used by a Dispute Resolution Panel if deemed necessary.” In practice, this bylaw has been found to be less than realistic in its advocacy of deciding disputed matters solely on the record of the Dispute Resolution Panel. In most cases, a serious error by the earlier panel is the reason for granting a request for reconsideration by Review Panel. In addition, the written record cannot convey the oral testimony and conversation that necessarily takes place during a hearing. For these reasons, the Commission on Handbook advocates the following bylaw changes.

PRESENT/PROPOSED WORDING

Procedure of a Review Panel

1.10.8.4 If an appeal is granted, the Secretary of the Synod, or his representative, shall, within 21 days, select a Review Panel in the prescribed manner (Bylaws 1.10.15ff.). The Review Panel shall generally decide the issue by following the procedure used by a Dis-

pute Resolution Panel (Bylaws 1.10.7ff.) on the record without further formal hearing but may follow the procedure used by a Dispute Resolution Panel decide the issue on the record without further formal hearing if deemed necessary sufficient and appropriate.

(J) Special Three-Member Panel (Bylaw 1.10.16.1–1.10.16.2)

Rationale

From time to time the need arises for a decision by the “separate three-member panel of reconcilers” referred to in Bylaw 1.10.16.1. The current bylaw offers no instruction regarding this panel other than that it shall be “drawn for that purpose according to the SOPM.” Questions have resulted regarding the selection and performance of this panel. The Commission on Handbook proposes the following changes to the bylaw.

PRESENT/PROPOSED WORDING

1.10.16.1 Any party and/or parties to a dispute shall have the right to request disqualification of a reconciler, panel member, or hearing facilitator. If that individual does not agree to the disqualification, the decision shall be made by a separate three-member panel of reconcilers drawn for that purpose according to the SOPM.

(a) Nine names shall be selected by blind draw from the Synod's roster of reconcilers.

(b) The list shall be mailed simultaneously to each party, who shall be entitled to strike up to three names. The list shall be returned to the Secretary of the Synod within one week after receipt.

(c) The Secretary of the Synod shall correct any problem with the list. No member of the panel shall be from the district in which the dispute arose or any district of any party to the dispute. No two panel members shall be from the same district. If more names remain than are needed, the final selection shall be made by blind draw.

(d) In the event that additional names are needed, three names will be selected in the manner set forth above, which names shall be submitted to each party, who shall have the right to strike one name before returning the list to the Secretary of the Synod within one week.

1.10.16.2 In the event that a reconciler, panel member, or hearing facilitator is disqualified, another individual shall be chosen by blind draw according to the SOPM.

(a) Three names shall be selected by blind draw from the Synod's roster of reconcilers or hearing facilitators as appropriate.

(b) The list shall be mailed simultaneously to each party, which shall be entitled to strike one of the names. The list shall be returned to the Secretary of the Synod within one week after receipt.

(c) The Secretary of the Synod shall correct any problem with the list. No member of the panel shall be

from the district in which the dispute arose or any district of any party to the dispute. No two panel members shall be from the same district. If more names remain than are needed, the final selection shall be made by blind draw.

(d) In the event that additional names are needed, three names shall again be selected in the manner set forth above, which names shall be submitted to each party, with the right to strike one name before returning the list to the Secretary of the Synod within one week.

**(K) Requests for CCM/CTCR Opinions
(Bylaw 1.10.18.1 [h])**

Rationale

In order to keep a dispute resolution process moving forward, it is important that time requirements be honored throughout the process, including the 30-day requirement for the provision of Commission on Constitutional Matters and Commission on Theology and Church Relations opinions requested by Dispute Resolution or Review Panels. To underscore the need for these commissions to make such arrangements as are necessary to fulfill this requirement, the Commission on Handbook advocates the following bylaw change.

PRESENT/PROPOSED WORDING

- 1.10.18.1 (h) If any part of the dispute involves a specific question of doctrine or doctrinal application, each party shall have the right to an opinion from the Commission on Theology and Church Relations. If it involves questions of constitution or bylaw interpretation, each party shall have the right to an interpretation from the Commission on Constitutional Matters. The request for an opinion must be made through the Dispute Resolution Panel or Review Panel, which shall determine the wording of the question(s).

The request for an opinion must be made within four weeks of the final formation of the Dispute Resolution Panel or Review Panel. If a party does not request such an opinion within the designated time, such a request may still be made to the Dispute Resolution Panel or Review Panel that shall, at its discretion, determine whether the request shall be forwarded. The Dispute Resolution Panel or Review Panel shall also have the right, at any time, to request an opinion from the Commission on Theology and Church Relations or the Commission on Constitutional Matters.

The Commission on Constitutional Matters and the Commission on Theology and Church Relations shall have in place a procedure for responding within this 30-day time frame to such requests for opinions. Any opinion so requested shall be rendered within 30 days or such greater time as the Dispute Resolution Panel may allow. When an opinion has been requested, the time limitations governing the dispute resolution process will not apply until the opinion has

been received by the parties. Any opinion received ~~from the Commission on Theology and Church Relations and the Commission on Constitutional Matters~~ must be followed by the Dispute Resolution Panel or Review Panel.

Action: Adopted (9)

(After brief discussion, Res. 7-12A was adopted as presented [Yes: 706; No: 46].)

**To Address *Handbook* Issues re Bylaws
Pertaining to District**

RESOLUTION 7-13

Overture 7-21 (CW, pp. 263–265)

Background

During the triennium, concerns related to bylaws governing district operations were brought to the attention of the Commission on Handbook. This overture identifies those concerns and advocates bylaw amendment solutions proposed by the commission for adoption by the 2013 convention of The Lutheran Church—Missouri Synod.

**(A) Circuit Counselor Nominations and Elections
(Bylaw 5.2.3.2)**

Rationale

The chairman of the Commission on Handbook requested input from the Council of Presidents regarding the current circuit counselor nominations and elections process and reported that the Council apparently is happy with the current bylaw process, including its provision of an opportunity to select circuit counselors from outside the circuit. After discussion of Bylaw 5.2.3.2 (a) and its reference to “fellow pastors,” the commission advocates a minor change to delete the word “fellow” to make clear that a circuit counselor may be selected from outside the circuit, as follows.

PRESENT/PROPOSED WORDING

- 5.2.3.2 The circuit counselor shall serve the pastors of the circuit as a collegial and brotherly adviser, reminding them of the joy of the ministry and of its great responsibilities.

(a) He shall encourage the ~~fellow~~ pastors of the circuit in their preaching and teaching, in the exercise of church discipline in an evangelical manner, and in the proper supervision of Christian education and training in the parish.

(b) He shall encourage, in a brotherly manner, the pastors of the circuit in their spiritual and family life.

(c) He shall encourage the pastors of the circuit to continue both formal and informal continuing professional education.

(B) Circuit Counselor Selection Process When No Candidate Is Available
(Bylaw 5.2.2)

Rationale

A difficulty develops in the Bylaw 5.2.2 circuit counselor selection process when, prior to convention election action, no candidate has been selected by a circuit forum or a properly selected candidate no longer is available to serve. Current bylaws provide no direction for making a selection under these circumstances. The commission proposes the following bylaw amendment to provide such direction.

PRESENT/PROPOSED WORDING

- 5.2.2 The circuit counselor shall hold his position by virtue of his selection by the circuit forum and ratification by the district convention.
- (a) Circuit forums shall meet at the call of their circuit counselors to select their circuit counselors no later than the time established by the district.
- (b) Nominations for candidates for the office of circuit counselor may be submitted by a voting congregation of the circuit and suggested by the district president, in consultation with the praesidium of the district.
- (c) Selection of the circuit counselor shall be by election by written ballot. The privilege of voting shall be exercised by the representatives from each member congregation of the circuit, who shall have been selected in the manner prescribed by the congregation (Bylaw 5.3.2).
- (d) All nominated pastors serving congregations and emeriti pastors shall be eligible for election in accordance with section 4.3 of these Bylaws.
- (1) Following presentations of pertinent information regarding each pastor as listed in Bylaw 3.12.3.6 (c) and circuit counselor responsibilities as provided hereafter in this bylaw, each voter shall write in the names of two pastors on the initial ballot.
- (2) The three pastors (or more in case of a tie vote) who receive the highest number of votes in this preliminary ballot shall be placed on the next ballot. Each voter shall vote for only one candidate.
- (3) Balloting shall continue with the lowest candidate being removed from each succeeding ballot until one pastor shall have received a simple majority of all votes cast, who shall be declared the nominee.
- (e) Immediately following the circuit forum, the circuit counselor shall report in writing the results of the selection process to the secretary of the district in preparation for ratification by the district convention.
- (f) In the event that a circuit counselor has not been selected by a circuit forum or has been selected but

is no longer available to serve, thus resulting in no circuit counselor selection being included on the convention slate of circuit counselors for a circuit, the district president shall make the selection, which selection shall then be included on the convention slate of circuit counselors.

(fg) The convention shall have the right to alter the slate by amendment.

(gh) The convention shall then ratify the slate of circuit counselors, which ratification shall constitute election.

(C) District Regional Elections
(Bylaw 4.3.1)

Rationale

For its regional elections, the national Synod has provided that nominees for such positions must reside within the region (Bylaw 3.12.2.5 [a]). No such provision exists for regional elections on the district level. Nominees for district offices must only be “from the clergy roster of the Synod” (Bylaw 4.3.1) so long as, if elected, they are members of member congregations of the district “upon assuming office and during the course of their tenure” (Bylaw 4.3.3). Such provisions may be reasonable in the election of district presidents (where service is often full time and change of residence is often necessary), but the Commission on Handbook with the following bylaw changes advocates an approach for district regional positions such as is used by the Synod.

PRESENT/PROPOSED WORDING

4.3 District Officers

- 4.3.1 ~~The following officers~~ A president shall be elected from the clergy roster of the Synod by each district. ~~a president, two~~ Two or more vice-presidents, a secretary, and a circuit counselor for each circuit established by the district shall be elected from the clergy roster of the district. In the case of regional selections, nominees shall be from the clergy roster of the district with residence in the designated region. (This shall also be the case for all other regional selections.)
- 4.3.2 Each district shall have a treasurer who shall be a layperson and shall be elected or appointed as the bylaws of the district may provide.
- 4.3.3 All officers and members of boards shall be members of member congregations of the district and, when appropriate, residents of designated regions upon assuming office ~~and~~ during the course of their tenure.

(D) Process for Regional District Elections
(Bylaws 4.7.1–4.7.3)

Rationale

An increase on the district level in regional representation by district vice-presidents and board of directors members has prompted the question whether such elections, if conducted within

regions, should be ratified by district conventions in the same manner as is the case with circuit counselor elections. While Bylaw 4.7.1 allows districts to adopt their own nomination and election regulations, it is silent regarding regional elections. In keeping with the principle that final determinations in elections to all district positions rightly belong to the district convention, the Commission on Handbook proposes the following amendments to Bylaws 4.7.1–4.7.3.

PRESENT/PROPOSED WORDING

- 4.7.1 Each district may adopt regulations for the nomination and election of its president; the nomination, selection, election, ~~and ranking, of its vice-presidents;~~ and the succession in case of vacancies of its vice-presidents; and the nomination or selection of any regional officers or regional board of directors members, as long as these provisions do not conflict with the Bylaws of the Synod.
- 4.7.2 A nominating committee of each district shall be elected by the district convention. Nominating committees may not be employed in the election of the president, ~~and vice-presidents, and regional board of director positions.~~
- 4.7.3 A majority of all votes cast by a district convention shall be required in every election to all elective offices and elective board positions. ...

(E) Revision of Congregations' Constitutions and Bylaws (Bylaw 2.4.1)

Rationale

Confusion exists regarding the implementation of Bylaw 2.4.1 (d) after congregations have submitted their constitutions and bylaws to district constitution committees for review. Some congregations formally adopt new or revised documents before receiving approval by the district board of directors, while others only do so after receiving approval. Still others adopt new or revised documents with the understanding that they will not be effective until approval is received from the district board of directors. The Commission on Handbook proposes the following bylaw changes to provide clarification and consistency of practice.

PRESENT/PROPOSED WORDING

- 2.4.1 A congregation desiring to retain membership in The Lutheran Church—Missouri Synod shall continue to have a constitution and bylaws approved by the Synod.
- (a) A member congregation which desires to revises its constitution and/or bylaws ~~or adopts a new constitution or bylaws~~ shall, as a condition ~~to~~ of continued eligibility as a member of the Synod, submit ~~such a proposed, revised or new~~ constitution and/or revised bylaws to the district president.
- (b) The district president shall refer such to the district's constitution committee for review, to ascertain that the provisions are in harmony with Holy Scrip-

ture, the Confessions, and the teachings and practices of the Synod.

(c) Upon advice of the constitution committee and recommendation by the district president, the district board of directors shall determine if the changes are acceptable to the Synod.

(d) Upon favorable action by the district board of directors, the congregation shall be notified that the changes are acceptable to the Synod, and that the congregation may proceed with formal adoption of the revised constitution and/or bylaws, and remain is entitled to continue to function as a member of the Synod in good standing of the Synod under the new or changed constitution or bylaws.

(e) Upon formal adoption of the revised constitution and/or bylaws, the congregation shall provide to the district a dated copy of the action taken accompanied by a copy of the dated revised constitution and bylaws.

(f) Until a congregation formally adopts a revised constitution and/or bylaws using this process, the Synod shall consider the existing constitution and bylaws to be in effect for all purposes.

(F) District Stewardship Board/Committee Requirement (Bylaw 4.6.1)

Rationale

As a result of structural changes adopted by the 2010 convention, the Synod Bylaw 4.6 requirement that each district must elect or appoint a committee or board for stewardship to relate to the Synod's "Department of Stewardship" begs attention, there no longer being such a department on the Synod level and very likely no longer such boards or committees in some districts. At the same time, it is beneficial for the Synod and its districts to continue their interest and cooperation in the development and promotion of stewardship programs on the district level. The Commission on Handbook proposes the following amendments to Synod Bylaw 4.6.1 to advocate the continuance of such a presence on the district level.

PRESENT/PROPOSED WORDING

4.6 District Committees or Boards for Stewardship Promotion

- 4.6.1 Each district shall elect or appoint a committee, ~~or board, or individual~~ responsible for stewardship.
- (a) This committee, board, or individual shall cooperate with the Synod's ~~Department of Stewardship~~ elect or appointed person/persons responsible for stewardship and shall assist and advise local congregations in the development and promotion of an adequate stewardship program.
- (b) Districts are advised to provide for the systematic supervision and qualified guidance and promotion of stewardship education, ~~where possible establishing~~

and maintaining the office of a stewardship counselor or secretary, who shall be responsible to the district stewardship board.

(c) Each district may invite a representative of the Synod to meet for mutual assistance in budget planning for mission and ministry.

(d) Each district shall arrange for adequate time at its convention for a report on the mission and ministry program of the Synod, made by a representative of the Synod assigned by the President of the Synod.

(G) Formation of Electoral Circuits (Bylaw 3.1.2)

Rationale

Current Bylaw 3.1.2 calls upon each district to determine the composition of its electoral circuits prior to each Synod convention. The bylaw is unclear as to how districts are to go about combining adjacent visitation circuits to create electoral circuits when necessary. It is noted that action on this issue may not be needed, depending upon the convention's decision regarding the commission's response to 2010 Res. 8-05B. The commission offers the following proposed action to amend Bylaw 3.1.2 for consideration by the 2013 convention if needed.

PRESENT/PROPOSED WORDING

3.1.2 Voting delegates shall consist of one pastor and one layperson from each electoral circuit.

(a) An electoral circuit shall consist either of one or two adjacent visitation circuits, as shall be determined by ~~each~~the district ~~board of directors~~ on the basis of the following requirements: each pair of delegates shall represent from 7 to 20 member congregations, involving an aggregate communicant membership ranging from 1,500 to 10,000.

(b) Exceptions to these requirements may be made only by the President of the Synod upon request of a district board of directors.

Action: Adopted (5)

(When the committee introduced Res. 7-13, paragraph (f) of Bylaw 2.4.1 was changed to read: "Until a congregation formally adopts a revised constitution and/or bylaws using this process, the Synod shall consider the existing constitution and bylaws to be in effect for all purposes." After brief discussion, Res. 7-13 was adopted as changed [Yes: 887; No: 79].)

To Address *Handbook* Issues re Synod Conventions

RESOLUTION 7-14

Overture 7-22 (CW, pp. 265–267)

Background

During the triennium, concerns related to bylaws governing the Synod's conventions were brought to the attention of the Commission on Handbook. This overture identifies those concerns and advocates bylaw amendment solutions proposed by the commission for adoption by the 2013 convention of The Lutheran Church—Missouri Synod.

(A) Committee for Convention Nominations (Bylaws 3.12.3.4–3.12.3.6)

Rationale

The Secretary of the Synod plays an important role in assisting the Committee for Convention Nominations by gathering and presenting to the committee names and biographical information of individuals to be considered for election to office in the Synod. Bylaw 3.12.3.4 sets forth the Secretary's duties in the nomination process, but limits the agencies and individuals with whom he works in carrying out his work. This limitation might inadvertently exclude qualified individuals from nominations for elected office. Greater involvement of the agencies and members of the Synod in the nominations process would increase confidence in it. For these reasons, the Commission on Handbook proposes changes to Bylaw 3.12.3.4.

In addition, experience has demonstrated that the terminology and content of Bylaws 3.12.3.4–3.12.3.6 are less than clear regarding the expectations of and the process to be followed by the Committee for Convention Nominations. The Commission on Handbook proposes the following bylaw changes to clarify the important responsibilities of this committee.

PRESENT/PROPOSED WORDING

3.12.3.4 The Secretary of the Synod shall handle the preliminary work for the Committee for Convention Nominations.

(a) He shall begin to solicit names of ~~potential~~ nominees from ~~officers, boards, commissions, and agencies of the Synod and its districts~~the agencies and officers of the Synod at least 24 months prior to the convention.

(b) Approximately 24 months before a regular meeting of the Synod in convention, he shall solicit from ~~the mission boards and the synodwide corporate entity boards~~those agencies with positions to be filled descriptions of criteria of qualified candidates to serve ~~in those positions on those boards~~.

(c) With such criteria in view, the Secretary shall issue the first call for nominations through a publication of the Synod and on the Synod Web site 18 months

before the convention, soliciting names from the agencies and officers of the Synod and the congregational and individual members of the Synod along with lay persons of the congregations of the Synod ~~mission boards and synodwide corporate entity boards, as well as congregations, district presidents, district boards of directors, circuit counselors, and other likely sources.~~

(d) All incumbents eligible for reelection shall be considered to be nominees ~~for nomination~~.

(e) ~~Qualifications~~ The qualifications of each nominee shall be submitted together with the names on forms made available on the Synod's Web site.

(f) All suggested names and information for consideration by the Committee for Convention Nominations shall be submitted to the Secretary of the Synod no later than nine months prior to the convention of the Synod.

(g) The Secretary shall present the names and information gathered to the Committee for Convention Nominations at its first meeting.

3.12.3.5 The first meeting of the Committee for Convention Nominations shall be at the call of the Secretary of the Synod at least six months prior to the convention of the Synod.

(a) The Secretary shall not serve as a member of the committee, but he shall convene the initial meeting of the committee and be available, upon call, for consultation.

(b) The committee shall elect its own chairman, vice-chairman, and secretary and shall organize its work in whatever way it deems necessary.

(c) The committee shall inform itself as to the duties and requirements of each position to be filled and thereby be guided in its selection of candidates from the list of nominees gathered by the nominations process ~~nominees~~.

(d) In the case of the boards of regents of educational institutions of the Synod, the committee shall consult with the President of the Synod or the Board of Directors of Concordia University System and receive their input for the committee's consideration.

3.12.3.6 The Committee for Convention Nominations shall ~~select~~ nominate candidates for all elective offices, boards, and commissions except President, First Vice-President, and vice-presidents and elective positions requiring regional nominations (Bylaws 3.12.2.5; 3.3.4.1; 3.8.2.2; 3.8.3.2).

(a) At least two candidates and at least one alternate shall be ~~selected~~ nominated for each position.

(b) The committee shall determine its complete list of candidates and alternates, obtain the consent of the persons it proposes to select as candidates ~~nominate~~, and transmit its final report at least five months

prior to the convention to the Secretary of the Synod, who shall post the list on the Synod's Web site and provide for its publication in a pre-convention issue of an official periodical of the Synod and in the *Convention Workbook*.

(c) The committee's report shall list the qualifications of various positions used in the solicitation of nominees ~~candidates~~ and contain pertinent information concerning each candidate, such as occupation or profession; district affiliation; residence; specific experience; number of years as a member of an LCMS congregation; present position; offices previously held in a congregation, district, or the Synod; qualifications for the office in question; and, if the candidate so desires, also a brief personal statement.

(B) Staggered Terms for Members of Certain Boards and Commissions **(Bylaws 3.8.2.2; 3.8.3.2; 3.9.4.1–3.9.4.2)**

Rationale

The 2010 convention of the Synod created new boards for international and national mission and changed the composition and appointment process of the Commission on Handbook. However, the convention failed to give thought to the advisability of creating staggered terms for these new board and commission positions, resulting in the election or appointment of all members for six-year terms. This failure to create staggered terms has created the possibility of a total turnover of board and commission membership each six years, potentially resulting in a corresponding loss of continuity. In order to enable the 2016 convention to create a staggering of terms by electing one-half of all mission board members and appointing some of the commission members to three-year terms, the Commission on Handbook proposes the following changes to Bylaws 3.8.2.2 and 3.8.3.2.

In addition, the terms of those board and commission members elected or appointed to three-year terms will not be counted as full terms in this case, allowing those who will have served one six-year and one three-year term to be eligible for an additional six-year term at the time of the 2019 convention. In order to accommodate this change, the Commission on Handbook proposes that Bylaw 3.2.4.2 (b) also be amended, as follows.

PRESENT/PROPOSED WORDING

3.8.2.2 The Board for National Mission shall be comprised of eleven members:

1. Five laypersons and five individual members of the Synod (one of each from each region of the Synod) elected in the same manner as are all other regional elections (Bylaws 3.12.1 and 3.12.2.5)

2. The President of the Synod or his representative
In 2016, the laypersons elected from the Great Plains and East/Southeast regions and the individual members of the Synod elected from the West/Southwest, Central, and Great Lakes regions shall be elected for three-year terms.

- 3.8.3.2 The Board for International Mission shall be comprised of eleven members:
1. Five laypersons and five individual members of the Synod (one of each from each region of the Synod) elected in the same manner as are all other regional elections (Bylaws 3.12.1 and 3.12.2.5)
 2. The President of the Synod or his representative
In 2016, the individual members of the Synod elected from the Great Plains and East/Southeast regions and the laypersons elected from the West/Southwest, Central, and Great Lakes regions shall be elected for three-year terms.
- 3.9.4.1 The Commission on Handbook shall consist of eight members, five voting and three nonvoting. Of the five appointed members, three shall be individual members of the Synod and two shall be attorneys. In 2016, one of the individual members and one of the attorneys shall be appointed for three-year terms. The remaining individual members and attorney shall be appointed for six-year terms:
1. The Secretary and the Chief Administrative Officer of the Synod and a voting member of the Commission on Constitutional Matters shall serve as advisory members.
 2. The five voting members (~~whose terms shall be for six years renewable once~~) shall be appointed in the following manner. ...
- 3.2.4.2 All members of all boards and commissions of the Synod shall be ineligible for reelection or reappointment to the same board or commission after serving a total of two successive six-year elected terms or three successive appointed or elected three-year terms, unless otherwise provided in the Bylaws.
- (a) Such persons may become eligible again for election or appointment to the same office, board, or commission after an interval of three or more years.
 - (b) ~~One-half or more~~ More than one-half of a term shall be regarded as a full term under limited tenure rules.
 - (c) Any member of a board or commission who is ineligible for reelection or reappointment may be elected or appointed to another position.

**(C) COH and CTCR Convention Expenses
(Bylaw 3.1.9)**

Rationale

Although Bylaw 3.1.4.1 (b) requires convention attendance by members of the Commission on Handbook and the Commission on Theology and Church Relations, they are not included in the Bylaw 3.1.9 (e) listing of those whose expenses are to be included in the operating cost of the convention. The Commission on Handbook proposes the following bylaw amendment for adoption by the 2013 LCMS convention.

PRESENT/PROPOSED WORDING

- 3.1.9 (e) All travel and convention expenses of the Synod's Praesidium, Secretary, Chief Administrative Officer, Chief Financial Officer, Chief Mission Officer, Board of Directors, district presidents, Commission on Constitutional Matters, Commission on Handbook, Commission on Theology and Church Relations, and legal counsel are included in the operating cost of the convention and as such are included in the district levy.

**(D) Appointed Officers as Advisory Representatives
(Bylaw 3.1.4)**

Rationale

Current Bylaw 3.1.4 speaks only of "elected officers" serving as advisory representatives to conventions of the Synod. As a result of 2010 convention actions, the Synod is now served by three officers who are appointed to their positions: the Chief Administrative Officer, the Chief Financial Officer, and the Chief Mission Officer. In order for Bylaw 3.1.4 to include all officers in attendance at Synod conventions, elected and appointed, the Commission on Handbook proposes the following bylaw amendment for adoption by the 2013 convention.

PRESENT/PROPOSED WORDING

Other Advisory Representatives

- 3.1.4 ~~Elected officers~~ Officers of the Synod, including district presidents, and representatives of the Synod's boards, commissions, educational institutions, mission areas, chaplains, and district boards of directors shall also serve as advisory representatives to the conventions of the Synod.

Action: Adopted (5)

(When Res. 7-14 was introduced, the committee added the words "at least" before "one alternate" in Bylaw 3.12.3.6 (a). During discussion, a proposed amendment to add the words "along with lay persons of the congregations of the Synod" at the end of the proposed new wording for paragraph (c) of Bylaw 3.12.3.4 was received by the committee as a friendly amendment. The resolution was then adopted as changed and amended without further discussion [Yes: 731; No: 24].)

To Address District Membership/Ecclesiastical Supervision Issues (Bylaw 2.12 *et al.*)

RESOLUTION 7-15

Overture 7-23 (CW, pp. 267–268)

WHEREAS, Extensive discussions have been held involving the Commission on Handbook, members of the Council of Presidents, and Synod officers and staff in an effort to address ongoing and newly surfacing district membership and ecclesiastical supervision issues, especially as pertaining to Bylaw 2.12 “District Membership and Ecclesiastical Supervision”; and

WHEREAS, The primary goals of these discussions were two-fold: (1) the provision of proper ecclesiastical supervision of church workers (missionaries, commissioned ministers, etc.) living outside the United States; and (2) the provision of a means whereby interested international congregations could be received into membership in the Synod; and

WHEREAS, Any addressing of these goals should depend on the involved district presidents (with the assistance of the Office of International Mission) providing more intentional ecclesiastical supervision through regular contact with the foreign workers; and

WHEREAS, There remain significant policy details to be worked out before recommending a permanent solution to these goals; therefore be it

Resolved, That in order to accomplish the goals described above regarding district membership and ecclesiastical supervision of members of the Synod, Overture 7-23 be referred to the Board of International Mission, in consultation and concurrence with the Council of Presidents and the Office of the President, for appropriate interim action and recommendations for bylaw revisions to the 66th Regular Convention of The Lutheran Church—Missouri Synod.

Action: Adopted (5)

(After brief discussion, Res. 7-15 was adopted by voice vote as presented.)

To Strengthen District Boards of Directors

RESOLUTION 7-16

Overture 7-42 (CW, pp. 278–279)

WHEREAS, The boards of directors of LCMS districts are to be commended for their fine work within each district; and

WHEREAS, Districts find that new challenges and opportunities are facing them as they seek to sustain their service to the Synod in an increasingly challenging and exciting time of theological and missional opportunities; and

WHEREAS, District boards of directors are blessed when they include members with a specific set of skills, including knowledge

in the areas of theology, mission, finance, law, investments, human resources, facilities, fund development, and the administration of complex organizations; and

WHEREAS, Districts manage significant operational budgets and provide significant support to the operations and mission of the LCMS; and

WHEREAS, Effective governance of the Synod’s districts requires competent leadership in all skill sets, and boards of directors need authority to appoint additional directors to complement the skills of the directors elected by district conventions; and

WHEREAS, Currently, item 5 of Synod Bylaw 3.3.4.1 authorizes the elected members of the Synod Board of Directors to appoint up to three (3) at-large laypersons to obtain needed additional skill sets (legal, finance, investment, administration, etc.); and

WHEREAS, Currently, all elected and appointed board of directors members hold membership in the LCMS, and LCMS membership will continue to be required for all elected and appointed district board members; therefore be it

Resolved, That Synod Bylaw 4.5.1 be amended to read as follows:

PRESENT/PROPOSED WORDING

- 4.5.1 Each district shall elect a board of directors, the size and composition of which shall be determined by the Bylaws of the district. The district board of directors shall also have the authority to choose to appoint up to three (3) voting lay members, from the district’s congregations, to the board to obtain additional skill sets (legal, finance, investment, administration, etc.) It shall have such powers and duties as are accorded to it by the Constitution, Bylaws, Articles of Incorporation, resolutions, and policies of the Synod, as well as those of the district.

Action: Adopted (5)

(Res. 7-16 was adopted without discussion [Yes: 684; No: 53].)

To Study Doctrinal Training for Reconcilers

RESOLUTION 7-18

President’s Report, Part 2 (TB, p. 27)

WHEREAS, In Part 2 of the President’s Report, a request to consider doctrinal training for reconcilers was presented to the convention floor committees on May 17, 2103; therefore be it

Resolved, That this matter be referred to the Council of Presidents, the Commission on Constitutional Matters, and the Secretary of Synod for appropriate study and recommendations giving particular attention to Bylaw 2.14.7, especially 2.14.7.8 (k).

Action: Adopted (5)

(Res. 7-18 was adopted without discussion [Yes: 668; No: 10].)

OMNIBUS RESOLUTIONS

RESOLUTION A

WHEREAS, Many overtures request action that is the responsibility of various boards, commissions, or individuals to study and to implement; therefore be it

Resolved, That the following overtures be referred to the designated board, commission, or individual:

Number	Subject	Board, Commission, Individual
Ov. 1-16	To Commend and Support Ministry of Lutherans in Africa	Independent organizations that should seek counsel from the Office of International Mission
Ov. 1-17	To Endorse Work of Luther Institute of Southeast Asia (LISA)	Independent organizations that should seek counsel from the Office of International Mission
Ov. 1-18	To Support the Work of Mission: Haiti	Independent organizations that should seek counsel from the Office of International Mission
Ov. 2-06	To Remove RSO Status of Lutheran Child and Family Services of Illinois	Office of National Mission
Ov. 2-07	To Direct Concordia Plans to Reimburse Funeral Costs When Children Die before Birth	Office of National Mission, Concordia Plan Services
L2-11	To Express Concern to Boy Scouts of America	Office of National Mission
Ov. 3-26	To Reject Use of NIV 2011 in Catechism	Concordia Publishing House
Ov. 3-29	To Reinstate Full Obituaries in <i>The Lutheran Witness</i>	Communications
Ov. 3-30	To Rescind 2010 Res. 6-08 re Publishing Obituaries	Communications
Ov. 3-38	To Petition for Inclusion of Church Year Collects in <i>Lutheran Service Book</i>	Concordia Publishing House
Ov. 4-03	To Review AALC Relationship	President of Synod
Ov. 4-04	To Evaluate Fellowship with AALC	President of Synod
Ov. 4-05	To Address Doctrinal and Fellowship Differences with AALC	President of Synod
Ov. 4-07	To Enter Into Dialogue with Church of the Lutheran Brethren	President of Synod
Ov. 4-09	To Study and Increase Emphasis on Priesthood of All Believers	Commission on Theology and Church Relations
Ov. 4-10	To Seek to Clarify Ministry of the Word in Connection with Laity	President of Synod, Commission on Theology and Church Relations
Ov. 4-14	To Assign CTCR Clarification of Terms Related to Afterlife	Commission on Theology and Church Relations
Ov. 4-15	To Encourage Prompt CTCR Response to Study on Cremation	Commission on Theology and Church Relations
Ov. 4-17	To State That Women Are Not to Have Authority over Men in the Church	Commission on Theology and Church Relations
Ov. 4-18	To Rescind 2004 Res. 3-08A re Service of Women and Request New CTCR Document	Commission on Theology and Church Relations
Ov. 4-19	To Rescind 2004 Res. 3-08A	Commission on Theology and Church Relations
Ov. 4-20	To Reaffirm Scriptural Teaching re Women's Role in the Church	Commission on Theology and Church Relations
Ov. 4-21	To Review Role of Women in Congregation and Synod Offices	Commission on Theology and Church Relations
Ov. 4-25	To Suspend Implementation of COP "Calls vs. Contracts" Document	Council of Presidents
Ov. 4-46	To Remand Issues re SMP Program to CTCR for Review and Clarification	Commission on Theology and Church Relations
Ov. 4-47	To Clarify Synod Position re Joint Prayer with Those Who Deny Christ	President of Synod, Commission on Theology and Church Relations, Commission on Constitutional Matters, Council of Presidents

Ov. 4-48	To Provide Guidance on Participation in Interfaith and Joint Worship Services	President of Synod, Commission on Theology and Church Relations, Commission on Constitutional Matters, Council of Presidents
Ov. 4-49	To Recognize It Contrary to Scripture and the Lutheran Confessions to Join in Public Prayer with Those Who Deny Jesus Christ as the Only Way to the True God	President of Synod, Commission on Theology and Church Relations, Commission on Constitutional Matters, Council of Presidents
Ov. 4-50	To Proclaim Boldly Jesus to the World	President of Synod, Commission on Theology and Church Relations, Commission on Constitutional Matters, Council of Presidents
Ov. 4-51	To Give Thanks to God for Christian Care Given Following School Shootings	President of Synod, Commission on Theology and Church Relations, Commission on Constitutional Matters, Council of Presidents
Ov. 4-52	To Support Faithful Christian Witness of LCMS Pastors in the Public Sector	President of Synod, Commission on Theology and Church Relations, Commission on Constitutional Matters, Council of Presidents
Ov. 4-53	To Express Support of Pastoral Witness to Newtown Survivors	President of Synod, Commission on Theology and Church Relations, Commission on Constitutional Matters, Council of Presidents
Ov. 4-54	To Affirm Commitment to Witness in Public Square	President of Synod, Commission on Theology and Church Relations, Commission on Constitutional Matters, Council of Presidents
Ov. 4-55	To Affirm Urgent Need to Study Article VI	President of Synod, Commission on Theology and Church Relations, Commission on Constitutional Matters, Council of Presidents
Ov. L4-76	To Engage Interested ELCA Workers and Congregations	Council of Presidents
Ov. 5-13	To Establish Master's Program in Creation Apologetics	Concordia University System
Ov. 5-26	To Change Specific Ministry Pastor Title	Commission on Theology and Church Relations
Ov. 5-37	To Clarify Colloquy Application Prerequisites for Commissioned Ministry	Colloquy Committee for Commissioned Ministry
Ov. L5-36	To Encourage Expansion of Diaconess Formation Programs	Concordia University System and Seminaries of Synod
Ov. 6-30	To Encourage Paperless Communication	Board of Directors
Ov. 6-31	To Change Location of Next Available LCMS Convention	Board of Directors
Ov. 7-08	To Study the Definition of Electoral Circuits	Commission on Handbook
Ov. 7-15	To Improve Process for Calling Pastors	Council of Presidents
Ov. 7-16	To Address Accusations against Pastors Properly	Council of Presidents
Ov. 7-18	To Create and Share List of Emeritus Clergy Willing to Serve	Council of Presidents
Ov. 7-28	To Amend Synod Bylaws re Nominations for District Officer and Board Positions	Commission on Handbook
Ov. 7-36	To Provide Instruction to Convention Floor Committees	President of Synod
Ov. 7-37	Include Past Presidents in Synod Conventions	President of Synod
Ov. 7-44	To Apply Conditions of Synod Membership to Certain Congregations	President of Synod, Commission on Constitutional Matters, Commission on Handbook
Ov. 7-45	Move 2016 Convention to 2017 in Honor of 500th Anniversary of Lutheran Reformation	Floor Committee 3—Life Together

Action: Adopted (2)

(During discussion, Ov. 3-32 "To Revoke RSO Status of Transforming Churches Network" was removed by common consent, the committee placing it in its Omnibus Res. D. A motion to remove Ov. 5-26 "To Change Specific Ministry Pastor Title" was not carried [Yes: 89; No: 906]; a motion

to add Res. 2-12 to Omnibus Res. A was ruled out of order; and a motion to remove Ov. 4-15 “To Encourage Prompt CTCR Response to Study on Cremation” was not carried. When debate was ended, Omnibus Res. A was adopted as amended [Yes: 980; No: 33].)

RESOLUTION B

WHEREAS, A number of issues have been presented through overtures to which the Synod in convention has previously spoken; and

WHEREAS, After careful consideration of these matters, there appears to be no valid reason to change or alter the stated position of the Synod; therefore be it

Resolved, That petitioners offering the following overtures be referred to previous convention action as indicated.

<i>Number</i>	<i>Subject</i>	<i>Previous Action</i>
Ov. 3-27	To Direct CPH to Place 1986 Catechism into the Public Domain	Concordia Publishing House already granted permission
Ov. 4-68	To Assign CTCR Functions to Seminary Faculties	2010 Resolution 3-08
Ov. 5-07	To Reaffirm That Synod College and University Presidents Be Male	Acted on by prior convention and in the Bylaws
Ov. 5-09	To Mandate That College and University Theology Professors Teaching Males Be Male	Acted on by prior convention
Ov. 6-13	To Restore Balance to Composition of LCMS Board of Directors	Res. 8-16a BRTFSSG
Ov. 6-25	To Overrule CCM Opinion 02-2309	Previous Convention 2010 Action 7-02
Ov. 6-29	To Encourage Use of Electronic Media for Synod Meetings	2010 Convention, BOD Policy 5.7.8
Ov. 7-09	To Restore Bylaw Language re Circuit Counselor Nominations	2010 Res. 8-03
Ov. 7-27	To Amend Regional Vice-President Nominations Process	2010 Res. 8-14A
Ov. 7-41	To Establish Clarity in Voting for Synod President	2010 Res. 8-13
Ov. 7-46	To Reject Blue Ribbon Task Force Recommended Wording Change to Article VII	2010 Res. 8-32B

Action: Adopted (4)

(During discussion, a motion to remove Ov. 3-27 from the resolution was discussed at length before the question was called and the motion was not carried [Yes: 149; No: 739]. By show of hands, Omnibus Res. B was adopted as presented.)

RESOLUTION C

WHEREAS, Some of the following overtures suggest to the convention acceptable approaches in dealing with matters mentioned; and

WHEREAS, Others among the following overtures thank and commend laudable individuals and efforts; therefore be it

Resolved, That the following overtures be received as expressions of encouragement or gratitude:

<i>Number</i>	<i>Subject</i>	<i>Encouragement/ Thanks/Commendation</i>
3-16	To Express Thanks to the Office of the President and Offices of National and International Mission	Thanks
3-17	To Thank and Commend the Lutheran Church Extension Fund—Missouri Synod	Thanks
3-18	To Commend Concordia Publishing House	Commendation
R4-01	To Commend Commission on Theology and Church Relations for Recent Reports	Commendation
L6-33	To Encourage Full Consideration of Church Workers' Continuing Needs for Health Care Coverage	Encouragement

Action: Adopted (6)

(During discussion, the chairman of Floor Committee 3 announced his committee's removal of Ov. 3-16 from the resolution, which was followed by a motion to that effect. Omnibus Res. C was then adopted as amended [Yes: 712; No: 23].)

REPORTS AND OVERTURES CORRELATED WITH RESOLUTIONS

Rep./Ov.	Res.	Rep./Ov.	Res.	Rep./Ov.	Res.
R1-7.....	1-01A, 1-02, 1-06A 1-07B, 1-08, 1-11, 1-12, 1-18, 2-01, 2-03A, 2-06, 2-08 2-11, 3-06A, 3-07A, 3-08A, 3-09, 3-10A, 3-11A, 3-12A, 3-13A, 3-14A, 4-04, 4-05, 5-01A, 5-02A, 5-07, 5-11B, 5-12, 5-13A, 5-16, 7-18	3-02 3-03 3-04.....	3-07A 3-05.....	3-07A 3-06.....	3-07A 3-07.....
R1-3-01		3-08.....	3-01A	4-08	
R1-3-02		3-09.....	3-01A	4-09.....	Omnibus A
R1-3-03		3-10.....	3-02B	4-10.....	Omnibus A
R1-3-04		3-11.....	3-06A	4-11.....	4-08A
1-01.....	1-03A	3-12.....	3-06A	4-12.....	4-08A
1-02.....	1-05A	3-13.....	3-06A	4-13.....	4-13
1-03.....	1-04A	3-14.....	3-06A	4-14.....	Omnibus A
1-04.....		3-15.....	3-06A	4-15.....	Omnibus A
1-05.....	1-03A	3-16.....	3-06A	4-16.....	4-11A
1-06.....	1-13A	3-17.....	Omnibus C	4-17.....	Omnibus A
1-07.....	1-13A	3-18.....	Omnibus C	4-18.....	Omnibus A
1-08.....	1-09A	3-19.....	3-06A	4-19.....	Omnibus A
1-09.....		3-20.....	3-06A	4-20.....	Omnibus A
1-10.....	1-10A	3-21.....	3-06A	4-21.....	Omnibus A
1-11.....	1-06A	3-22.....	3-06A	4-22.....	4-06A
1-12.....	1-14	3-23.....	3-06A	4-23.....	4-14A
1-13.....	1-16	3-24.....	3-10A	4-24.....	4-14A
1-14.....	1-15A	3-25.....	3-13A	4-25.....	Omnibus A
1-15.....		3-26.....	Omnibus A	4-26.....	4-14A
1-16.....	Omnibus A	3-27.....	Omnibus B	4-27.....	4-14A
1-17.....	Omnibus A	3-28.....	3-15	4-28.....	4-14A
1-18.....	Omnibus A	3-29.....	Omnibus A	4-29.....	4-06A
L1-19.....	1-07B	3-30.....	Omnibus A	4-30.....	4-06A
		3-31.....	3-08A	4-31.....	4-06A
		3-32.....		4-32.....	4-06A
		3-33.....	3-08A	4-33.....	4-06A
		3-34.....	3-08A	4-34.....	4-06A
		3-35.....	3-08A	4-35.....	4-06A
		3-36.....	3-12A	4-36.....	4-06A
		3-37.....	3-12A	4-37.....	4-06A
		3-38.....	Omnibus A	4-38.....	4-06A
		3-39.....	3-12A	4-39.....	4-06A
		3-40.....	3-12A	4-40.....	4-06A
		3-41.....	3-12A	4-41.....	4-06A
		3-42.....	3-16A	4-42.....	4-06A
		3-43.....	3-05	4-43.....	4-06A
		L3-44.....	3-01A, 3-02B, 3-13A	4-44.....	4-06A
		L3-45.....	3-08A	4-45.....	4-06A
				4-46.....	Omnibus A
				4-47.....	Omnibus A
				4-48.....	Omnibus A
				4-49.....	Omnibus A
				4-50.....	Omnibus A
				4-51.....	Omnibus A
				4-52.....	Omnibus A
				4-53.....	Omnibus A
				4-54.....	Omnibus A
				4-55.....	Omnibus A
				4-56.....	4-10
				4-57.....	4-10
				4-58.....	4-10
				4-59.....	4-10
				4-60.....	4-10
				4-61.....	4-10

Rep./Ov.	Res.
4-62	4-10
4-63	4-10
4-64	4-10
4-65	4-10
4-66	4-10
4-67	
4-68	Omnibus B
4-69	4-15
4-71	
L4-72	4-03
L4-73	4-07, 4-09
L4-74	4-06A
L4-75	4-11A
L4-76	Omnibus A
L4-77	4-07, 4-09
R5-01	5-08B
R5-02	5-08B, 6-01A
R5-03	5-02A, 5-08B
5-01	5-01A
5-02	5-01A
5-03	5-05B
5-04	5-05B
5-05	5-05B
5-06	5-05B
5-07	Omnibus B
5-08	5-09
5-09	Omnibus B
5-10	5-06A
5-11	5-06A
5-12	5-05B
5-13	Omnibus A
5-14	5-01A
5-15	5-01A
5-16	5-04B
5-17	5-04B
5-18	5-04B
5-19	5-04B
5-20	5-04B
5-21	5-04B
5-22	5-03E, 5-04B
5-23	5-04B
5-24	5-04B
5-25	5-04B
5-26	Omnibus A
5-27	5-04B
5-28	5-04B
5-29	5-04B
5-30	5-03E, 5-04B
5-31	5-04B
5-32	5-04B
5-33	5-04B
5-34	5-04B
5-35	

Rep./Ov.	Res.
L5-36	Omnibus A
L5-37	Omnibus A
L5-38	5-15
R6-01	
R6-02	
R6-03	2-04
R6-04	
R6-05	
R6-06	
6-01	6-01A
6-02	6-01A
6-03	6-01A
6-04	6-01A
6-05	6-01A
6-06	6-01A
6-07	6-02
6-08	6-02
6-09	6-02
6-10	6-02
6-11	
6-12	6-03
6-13	Omnibus B
6-14	
6-15	
6-16	6-05
6-17	6-06, 6-07
6-18	6-08, 6-09, 6-10
6-19	6-12A
6-20	6-13
6-21	6-14
6-22	6-15
6-23	
6-24	
6-25	Omnibus B
6-26	6-16A
6-27	6-16A
6-28	6-04, 6-16A
6-29	Omnibus B
6-30	Omnibus A
6-31	Omnibus A
L6-32	6-11A
L6-33	Omnibus C
R7-01	
R7-02	5-08B, 5-14A
7-01	7-01A
7-02	7-02A
7-03	7-03A
7-04	7-04A
7-05	7-04A
7-06	7-04A
7-07	7-04A
7-08	Omnibus A

Rep./Ov.	Res.
7-09	Omnibus B
7-10	7-05
7-11	
7-12	
7-13	7-05
7-14	7-07A
7-15	Omnibus A
7-16	Omnibus A
7-17	3-10A
7-18	Omnibus A
7-19	7-11
7-20	7-12A
7-21	7-13
7-22	7-14
7-23	7-15
7-24	7-07A
7-25	7-09A
7-26	
7-27	Omnibus B
7-28	Omnibus A
7-29	
7-30	
7-31	7-10
7-32	7-10
7-33	7-10
7-34	
7-35	
7-36	Omnibus A
7-37	Omnibus A
7-38	
7-39	7-05
7-40	7-05
7-41	Omnibus B
7-42	7-16
7-43	
7-44	Omnibus A
7-45	3-15
7-46	Omnibus B

ENTERED INTO REST

Ordained Ministers

Abbott, Norman V	Dake, Melvin L	Hafner, Carl W
Adam, William W	Dallmann, Theodore C	Hamlow, Richard L
Airey, Christian G	Daniel, Thomas A	Hanebutt, Robert L
Aldrich, Bradley C	De Ramus, David T	Hannusch, Hugo A
Aleman, Raul	Dengler, Donald C	Hansel, Wilferd A
Alsop, Daniel T	Deterding, John G	Happel, Edward H
Aman, Norman	Dickinson, Richard C	Harms, David G
Anderson, Orlin	Diebenow, Peter	Hasenstein, Steven J
Arndt, Richard Louis	Dienst, Martin P	Haug, Don D
Azzam, Edward B	Dierking, Norman H	Haugen, James A
Bacarisse, Adrian L	Dierks, Reinhold F	Hauser, J George
Baese, Walter J	Dietz, Paul T	Heerboth, Paul M
Bakalyar, Donovan A	Dingel, Arthur C	Heinlein, Harold E
Balzer, Douglas K	Discher, Gerald R	Herfkens, Steven G
Bangert, Martin W	Doran, Daniel W	Herfurth, Lawrence E
Barnes, Bob A	Dorpat, David M	Hermetz, Harold Gene
Barth, Walther L	Eifert, Edgar H	Hessel, Theodore E
Bauer, Jack A	Eifert, Edwin W	Hill, William A
Bauer, Walter R	Einem, Edward H	Hischke, Roland N
Baumann, Gary D	Elgert, Louis G	Hoffmaster, Paul D
Baumgartner, George A	Ellis, Terrance K	Holz, Herbert F
Baumgartner, John D	Elrod, J Murray	Huxhold, Paul F
Beck, Paul R	Emslie, John W	Jackson, Robert L
Becker, Norbert V	Ertl, James A	Jaeger, Clark A
Begin, Robert M	Esala, H Paul	Jaeger, Robert F
Beiderwieden, John H	Etzel, Lenhart E	Janssen, Carl Warner
Benner, Roger L	Fahr, Duane L	Janzow, Walter Theophil
Berg, Darin P	Fechner, Raymond W	Jensen, Robert A
Bergt, Robert R	Feddersen, Earl P	Jeske, David G
Berndt, Manfred Helmuth	Fees, Ross W	Ji, Won-Yong
Bessinger, David H	Feierabend, John O	Johnson, Donald L
Beversdorf, Alden James	Felton, Charles W	Johnson, G Edward
Beyers, Burnell	Finch, Robert L	Jording, Howard J
Biester, Donald W	Fischer, Kenneth E	Jost, Larry A
Bloker, James S	Friedrich, Paul L	Junkans, Ervin A
Blunck, Paul H	Friedrichs, D William	Kabelitz, Norbert E
Bode, Gerhard F	Friedrichsmeyer, Eugene O	Kacer, Daniel J
Boettcher, Lowell F	Frincke, Herman R	Kappeler, Eugene D
Borcherding, Charles D	Fritz, Marvin R	Kassulke, Willard J
Boyer, Curt W	Fritze, Andrew J*	Kaufmann, Clifford C
Brack, La Vern L	Gade, Clifford W	Kaufmann, Kenneth M
Bradtke, Traugott Paul	Galchutt, Gary C	Kaufmann, Philip S
Brakenhoff, Larry D	Garrett, Gerald Gene	Kayser, John Walter
Brandt, Eldon L	Garton, Horace W	Keekley, Harold F
Brauer, Martin W	Geisler, John H	Keller, Walter E
Breimeier, Kenneth H	Gentzke, Robert W	Kelly, Adrian R
Brelje, Milford C	Gerike, Ernest L	Kelm, Alvin Dean
Broeske, Donald E	Gerlach, Donald R	Kiehl, Erich H
Brondos, Michael	Gesterling, Donald Le Roy	Kirchner, Donald E
Brooks, L James	Gilmore, Rozell	Klawitter, Harold J
Brunette, Duane A	Gleason, Howard Jess	Klein, Kurt A
Buehner, Theo W	Gohdes, Melvin J	Klemp, John A
Bunnett, Thomas T	Goldberger, Arthur J	Knepper, Theodore C
Bush, Gene H	Goltermann, Elmer M	Koberg, Sergei S
Buuck, LeRoy E*	Goltz, Gordon K	Koch, Willard E
Campbell, Scott C	Gragg, Randolph Lewis	Koehler, Edward J
Campen, Ralph M	Gravesmill, Keith P	Koehler, Robert T
Christiansen, Donald A	Griesse, Elmer E	Koenig, Wayne W
Christiansen, Herman	Griffin, Mark A	Koenker, Ernest B
Claasen, Donald K	Griffin, Robert E	Kohlmeier, William G
Clausen, Marvin W	Groerich, James G	Kolb, Erwin J
Clayton, Gary R	Gronbach, Arthur F	Koller, Walter E
Collins, Robert H	Gross, Edward H	Koschmann, Paul H
Croll, Edgar A	Groth, Harvey W	Koyra, Eshetu Abate
Crook, Norris C	Gundlach, Theodore E	Kraft, Donald A
Cutler, Robert E	Haack, Milton G	Kraft, Philip H
	Hackmann, E Edward	Krahn, Robert A

Kramer, Robert L
 Krause, E George
 Krause, Martin H
 Krekeler, Carl H
 Kreyling, Paul C
 Kristo, Arne P
 Krueger, Carl Louis
 Krueger, Stephen C*
 Kuhn, Gerald E*
 Kuhn, Wesley J
 Kurz, George E
 Lang, Edward M
 Larsen, William F
 Lasky, Dale G
 Leas, Joseph F
 Lichtsinn, Edmund W
 Linderman, James R
 Lochhaas, Philip H
 Loesch, Nathan Otto
 Lohnes, Paul Donald
 Lozano, Mario
 Ludwig, Arnold W
 Luecke, Martin J
 Lueders, Carl E
 Luedtke, Carl F
 Lutz, John H
 Mac Gregor, William J
 Machina, J S Frank
 Mackensen, Gordon R
 Majewski, Aloysius
 Mangone, Charles R
 Mann, Donald Dale
 Martin, Terry L
 Matthias, Elmer W
 Mattson, John M
 May, Wilbur T
 Mehl, Carl E
 Meissner, Harold V
 Meitz, Erwin W
 Mendenhall, Thomas B
 Mentz, Marlin A
 Merkens, Guido A
 Merz, Robert J
 Meyer, Arno H
 Meyer, Charles A
 Meyer, Edward H
 Meyer, Eldor W
 Meyer, Jerome H
 Meyer, Rollie J
 Meyer, Walter H
 Michalk, Theodore A
 Middendorf, Marvin L
 Miller, Fred M
 Miller, La Mar
 Miller, Richard A
 Mireles, Bonifacio R
 Mirly, Herbert H
 Mitchell, Harold R
 Mueller, Armand J
 Mueller, Le Roy F
 Mueller, Norbert H
 Mueller, Robert G
 Mueller, Theodore H
 Mulder, David P
 Myers, Joseph L
 Myers, L Wayne
 Nau, Louis Y
 Neff, Karl M
 Nehring, David P
 Nelsen, Louis E
 Nichols, Ronald A
 Nickel, David M
 Niederbrach, Willard E
 Nielsen, Richard J

Nieting, Edmund P
 Nissen, Norman E
 Norden, Al J
 Nygaard, Spencer M
 Oetting, J Louis
 Olimb, Curtis A
 Olson, Robert W
 Ondov, Daniel J
 Ostruske, Neal J
 Oswald, Orval M
 Ott, Norman W
 Palkewick, Robert J
 Palmer, Kevin R
 Palomaki, Thomas E
 Pankow, Edward R
 Pardieck, David C
 Park, Thomas C*
 Parsch, Daniel Paul
 Patscheck, Arthur F
 Pavel, Jan
 Pennekamp, Eugene F
 Perez-Arche, Mario
 Peterson, Clifford H
 Peterson, Matthew B
 Pfluger, Ronald M
 Piller, Robert H
 Pinnt, Walter M
 Polack, William Gustave
 Poock, Donald F
 Prange, Erwin E
 Priesz, Paul A
 Prifogle, Mitchell J
 Prouty, Albert I
 Rachuy, Glenwood Raymond
 Recks, John F
 Rehwaltd, Alan C
 Reichel, Charles E
 Reimer, Robert K
 Reimold, John Irvin
 Reinheimer, Daniel D
 Reinisch, Richard O
 Renken, Glenn E
 Resner, Walter A
 Riemer, Ronald E
 Ritter, Donald A
 Roberts, Walter W
 Roever, Kenneth H
 Rogers, Michael L
 Rohlfing, Lawrence F
 Rolf, Robert F
 Rosche, Kenneth L
 Rowoldt, Walter E
 Rowoldt, Walter E*
 Rudow, Eugene C
 Ruhl, Lorne C
 Ruhlig, Edward M
 Ruhlig, Erwin A
 Rumsch, W A
 Ryan, Jeffrey C
 Ryding, Eugene C
 Sallach, Wilbert L
 Salvhus, Arvid M
 Sammetinger, Carl A
 Sandmann, Rudolph D
 Sarria, Rick H
 Sauer, John A
 Sawhill, Lawrence W
 Schaff, Rudolph H
 Schiebinger, Darrell D
 Schielke, Frederick W
 Schinnerer, Carl F
 Schlecht, Richard L
 Schlessmann, Phillip C
 Schlie, David S
 Schmidt, Edward A*
 Schmidt, Raymond D

Schneider, Norman A
 Schoenfuhs, Walter P
 Schoppa, Roy M
 Schrader, Denver L
 Schreiber, William A
 Schultz, Oliver M
 Schumacher, Fred
 Schwolert, Norman Walter
 Seegers, Conrad J
 Siefkes, William F
 Skibbe, Cecil H
 Smith, Elmer Charles
 Sparaco, Gerard T
 Spatzek, Carlton C
 Speckman, Timothy R
 Spiekerman, Victor J
 Springer, Norman R
 Steffen, Norman L
 Steinbeck, Arnold G
 Steinberg, Alan G
 Steinbronn, Reuben August
 Stelzer, Harold T
 Stennfeld, Fred H
 Steuernagel, David A
 Stiemke, Frederick A
 Stoehr, Waldemar C
 Stuempfig, Ewald L
 Theiss, Louis C
 Thiele, Karl
 Thiem, Alfred E
 Thies, Gerard L
 Thoelke, Robert L
 Thress, Edwin William
 Thur, Melvin E
 Thurber, William J
 Thyr, Elmer D
 Timm, Terry A
 Toepper, Wesley A
 Tompkins, Donald L
 Tornow, Hans R
 Trout, Larry James
 Tucharth, Paul L
 Ude, Willis P*
 Uhles, Paul F
 Utecht, Robert E
 Vance, Phillip E
 Vick, Calvin T
 Vigil, Leopoldo
 Vogel, Luther E
 Vogel, Theodore H
 Volz, Paul M
 Voorhees, David L
 Wachholz, Edward R
 Waech, Oswald A
 Wagner, Arnold O*
 Walters, Ralph M
 Weber, Erhardt P
 Webern, Wolfgang M
 Weise, Daniel Dale
 Wells, James L
 Wendler, Harlan C
 Werberig, Robert J
 Werning, Waldo J
 Wesselschmidt, Quentin F
 Wessler, Arnold A
 Westermann, Ted D
 Weston, Robert W
 Whitecotton, Howard
 Wiese, James Lorenz
 Wilcken, Robert S
 Wilk, James L
 Williams, David R
 Wiltenburg, William J
 Wippich, De Lloyd D
 Wippich, Ellsworth R
 Wolf, Lester August

Wolka, Allen D
 Wood, Frederick J
 Wyneken, Gerald E
 Zagel, Richard C
 Zeile, Walter L
 Zietlow, Harold H
 Zimmermann, John C

Commissioned Ministers

Adams, Sue Anne Ruth
 Althouse, J Stanton
 Anderson, Judith Estelle
 Aronson, Devie S
 Backs, Peggy A
 Bankston, Sheron
 Barnes, Robert E
 Bathje, Arnold A
 Becker, Gerhardt Christian*
 Becker, Mary Lee
 Behrendt, Howard L
 Bergman, Delia
 Bergman, Henry W
 Beuschlein, Martha I
 Birnstein, Karl D
 Blumenberg, Gilbert P
 Bluma, George W
 Bolt, Louise R*
 Brackensick, James R
 Brauer, Friedrich E
 Bredehoft, Linda L*
 Brisk, Donna M
 Bunge, Harold O
 Burright, George Doug
 Callies, Bernhard J
 Camberg, Terry N
 Claude, Wilbur
 Collever, Dallas W
 Dallmann, La Verne M
 Daniel, Catherine Sue
 Delventhal, Wayne H
 Demske, Robert M
 Dinger, Ralph E
 Dittman, James L
 Dunk, Carl C
 Ebel, William H
 Ebert, Dorothy L
 Eggerding, Thomas M
 Einspahr, Marie E
 Eisman, Jerry M
 Erdman, Marvin R
 Fairman, Donald
 Felts, Florian L
 Fenner, Margaret
 Flandermeyer, Wilfred W
 Flesch, Robert W
 Foote, Eunice L
 Fritz, Elmer E
 Fritz, Estella
 Gaede, Richard H
 Gelhausen, Albert F
 Gersmehl, Lienhard W
 Gesch, Ron
 Geske, Laura Ruth
 Giese, Mary A
 Glinsmann, Ervin E*
 Goldfish, Carol M
 Grebasch, Douglas H
 Gresens, Ronald J
 Greve, Kenneth
 Grewe, Edwin A*

Grimm, Carol Ann
 Grimm, William I
 Grotelueschen, Paul G
 Grueber, Susan E
 Haag, Robert J
 Halter, Clifford A
 Hanssen, Melba Joan
 Hauch, Robert H
 Hauser, Delores A
 Heideman, Harlan G
 Heinz, Michael John
 Hemler, Arthur G
 Hennig, Joseph F
 Hilgendorf, Richard
 Hillert, Richard W*
 Hillmann, Paul L
 Holschen, Judith A
 Holthus, Eldon
 Holtzen, Milton P
 Honig, Martin L
 Jagels, Harold E
 Jahnke, Ronald H
 Jahr, Rachel R
 Jensen, Brian Leslie
 Jiede, Edwin A
 Jungkuntz, Victor P
 Kaun, Charles R
 Kirshtner, Diann C
 Kloha, Glenn E
 Koepke, Edgar A
 Korth, Dale W
 Korthals, Richard G
 Koschmann, Edward G
 Kostencki, Daniel S
 Krause, David L
 Krause, Edward B
 Krepsky, Richard D
 Krieger, Edith E
 Krueger, Frederic R
 Kruse, Kathryn Winter
 Kurth, Florence M
 Kurth, Frederick A
 Laubenstein, Leonard P
 Lauckner, Edie H*
 Lawson, Sandra Mae
 Lebrecht, Larry G
 Lederer, Nancy R
 Lietz, Fred E
 Lorenz, David E
 Luttrell, Richard D
 Macke, Thomas E
 Manley, Joan B
 Marciniak, Trudy *
 Marten, Donald E
 Marten, Wilbert
 Martin, Fred D
 Marxhausen, Reinhold P
 Masengarb, David G
 Maske, Richard John
 Maurer, Marion V
 Mc Clary, Richard W
 Mc Comas, Barbara L
 Messerschmidt, Edna M
 Meyer, Merle J*
 Meyer, Michael J
 Miller, Lloyd L
 Mortimer, Darlene Elaine
 Mueller, Gordon P
 Nelson, Paula Beth
 Nelson, Stacey

Neumeyer, William
 Nielsen, Richard J
 Nitz, Ralph Ernest
 Oetting, Harriet M
 Ore, Constance
 Ott, Edwin Ralph
 Palisch, Theodore Herman
 Palmer, Connie L
 Palmeter, Donald W
 Patterson, Thomas
 Pfluger, Ronald M
 Potantus, Carolyn Ruth
 Poynter, Rachel Lea
 Prahlow, August J
 Pralle, Ruth D
 Pride, John F
 Quillen, Ernest Wilbert
 Rand, Susan J
 Rappe, Roger W
 Reitmeyer, Royce J
 Remer, Rose A
 Rikkels, Robert G
 Rikkels, Robert G*
 Rivers, Marlene M*
 Rivers, Ronnie L
 Rosel, Philip J
 Roth, David M
 Sablotny, Gayle D
 Saeger, Lyle W
 Sagehorn, Donald J
 Schenck, Sandra K
 Schlegl, Frank L
 Schluckbier, Robert Alan
 Schmidt, Karl W
 Schmidt, Kurt G
 Schmidt, Mabel Marie
 Schroeder, Erlen O
 Schroeder, George W
 Schroeder, Noel J
 Schroeder, Robert H
 Schultz, Wendy Marie
 Schwarz, Myrna Lou
 Seboldt, Everett G
 Seevers, Kenneth F
 Sengele, John M
 Serra, Deborah Lynn
 Soat, Mary P
 Steinweg, Henry W
 Teetzen, Curtis A
 Telschow, Earl T
 Tesch, Helen Deanne
 Teske, Kathryn A
 Tindall, Janet C
 Van Dyke, William Richard
 Walker, Sarah R
 Wallis, Darrell H
 Wegener, Wilfried W
 Wickersham, Elizabeth A
 Widenhofer, David
 Wied, Alwin J
 Woldt, Joyce Adelle
 Wuerdeman, Lily
 Yount, Susan D
 Zahn, O Thomas
 Zesch, Brenda L

*Deceased during the previous triennium,
 but information received too late to be included in the 2010 convention list.



INDEX

References to the *Convention Workbook (CW)* are found at the related resolutions. Materials can be traced to the minutes (pp. 27–46) through the session numbers in parentheses at the end of the individual resolutions (pp. 99–198). References to *Today's Business (TB)* are in the minutes. For additional references, see the contents page (p. 3) and the correlation of reports and overtures with resolutions (pp. 201–202).

- abortion 113
- abuse 105
- Ablaze!* 120
- Administration and Finance, committee on 23
 - resolutions on 30, 39–40, 45, 157–71
- Archdiocese of St. Louis 21, 37
- arrangements staff, *see* Convention, Synod
- Asian ministry 107
- Atlantic District 7, 19, 20, 22, 144
- Baneck, James 19, 21, 23, 26, 31, 40, 41, 75–76, 99
- Black ministry 40–41, 120–21
- Board for International Mission 19, 34, 71, 100, 111, 125, 130, 161, 180–81, 197–98
- Board for National Mission 19, 44, 101, 111, 119, 125, 153–54, 161, 180–81, 196
- Bohlmann, Ralph 21, 41
- Bolay, Amos 21, 25, 31, 37, 85–88, 127
- California-Nevada-Hawaii District 7, 19, 20, 22, 144
- Chief Administrative Officer of Synod 6, 20, 141, 145, 180, 181, 197
- Chief Financial Officer of Synod 6, 20, 141, 166, 168, 181, 197
- Chief Mission Officer of Synod 6, 20, 118–21, 138–39, 141, 162, 180, 181, 197
- circuit counselors/visitors 28, 32–33, 115, 136, 144, 151, 170, 174–75, 189, 192–93
- circuits 33, 35, 41, 98, 100–101, 106, 115, 118–19, 136, 151, 162, 174–79, 182, 195
- Colloquy Committee 138
- Commemoration of the Faithful Departed 26, 42, 77; *see also* entered into rest
- Commission on Constitutional Matters 27, 34, 40, 102, 132, 133, 134, 159, 160, 169–70, 180–98 *passim*
- Commission on Doctrinal Review 19, 160
- Commission on Handbook 19, 27, 102, 160, 163, 170, 175, 178, 180, 182–98 *passim*
- Commission on Theology and Church Relations 19, 34, 36, 40, 49, 100, 115, 120, 123, 124, 129–36 *passim*, 162–65 *passim*, 183, 185, 188, 192, 197
- Committee for Convention Nominations 19, 25, 30, 41, 42, 56, 143–45, 165–66, 195–96
- Concordia College Alabama 20, 30, 33, 39, 53, 67
- Concordia College Bronxville, NY 19, 33, 50
- Concordia Historical Institute 20, 27, 36, 41, 42, 44, 49, 161
- Concordia Plan Services/Worker Benefit Plans 20, 39, 59, 160–61, 165–66
- Concordia Publishing House 20, 31, 33, 36, 41, 45, 49, 59, 102–4, 106, 123, 124, 161
- Concordia Seminary 19, 29, 39, 52, 57, 65, 85, 127, 156
- Concordia Technology 20
- Concordia Theological Seminary 19, 38, 43, 51, 79, 120, 128, 139
- Concordia University Ann Arbor 42, 150–51
- Concordia University at St. Paul, MN 20, 39, 52–53
- Concordia University Chicago 20, 30, 38, 52, 155
- Concordia University Irvine 19, 38, 51
- Concordia University Nebraska 20, 39, 53
- Concordia University Portland, OR 19, 38, 52
- Concordia University System 20, 30, 33, 37, 42, 45, 50, 103–4, 122, 137, 140–54 *passim*, 157, 161, 196
- Concordia University Texas 19, 33, 37, 50
- Concordia University Wisconsin 19, 33, 38, 42, 51, 150–51
- Convention Nominations
 - committee on 19, 23, 30, 33, 41–42, 56
 - resolutions on 143, 144, 145, 165, 195–96
- convention, Synod
 - arrangements staff 6
 - delegates, voting 5, 27, 29, 31, 32, 34, 40, 44, 46, 170–73, 178
 - floor committees 5, 23, 25, 30–56 *passim*, 120–82 *passim*
 - location 1, 5
 - minutes 27–46
 - opening 5, 27, 28
 - preparations 5, 25
 - schedule 25–26, 28
- Council of Presidents, *see* Presidents, Council of
- Cwirla, William 21, 25, 28, 29, 38, 47, 51, 81–84
- district presidents, *see* presidents, district
- district youth representatives 22
- Eastern District 7–8, 19, 20, 22, 144
- ecclesiastical supervision 35, 134, 148, 160–61, 173–74, 177, 180, 198
- election results 47–53
- electronic voting system 27, 45, 56, 177–78
- English District 8, 19, 20, 22, 144
- entered into rest 203–5; *see also* Commemoration of the Faithful Departed
- essayists 21, 28, 78
- essays, convention 81–98
- Ethiopian Evangelical Church Mekane Yesus 59, 68, 99, 103
- Evangelical Lutheran Church of Liberia 21, 31, 37, 85–88, 127–28
- Evangelical Lutheran Synod 21, 32, 131
- Evangelical—Lutheran Congregation 21, 37
- faculty appointments, promotions, terminations 145–50
- floor committees, *see* Convention, Synod
- Florida-Georgia District 8, 19, 20, 22, 144
- Gieschen, Charles 19, 21, 26, 43, 79–80
- Hagan, Robert Lee 21, 26, 42, 77–78
- Harrison, Matthew 3, 5–6, 19, 27–46 *passim*, 57, 61, 112, 113, 115, 128–29
- Hartwig, Raymond 6, 19, 27, 32, 48
- Hispanic ministry 43, 154
- Illinois, Central District 7, 19, 20, 22, 144
- Illinois, Northern District 14, 19, 20, 22, 144
- Illinois, Southern District 18, 19, 20, 22, 144
- immigrant ministry 34, 104, 109–10, 114, 119
- Indiana District 8–9, 19, 20, 22, 144
- International Lutheran Council 130–31
- International Lutheran Laymen's League, *see* Lutheran Hour Ministries
- International Mission, Board for, *see* Board for International Mission
- Iowa East District 9, 19, 20, 22, 144
- Iowa West District 9–10, 19, 20, 22, 144
- Kansas District 10, 19, 20, 22, 144
- KFUO AM radio station 20
- Kieschnick, Gerald 21, 41
- Krey, Ted 20, 21, 23, 25, 35, 89–92
- Kuhn, Robert 21, 41
- LCMS Board of Directors 19, 27, 30, 32, 36, 44, 48, 140–41, 143, 154, 157–70 *passim*, 176, 181, 198
- LCMS Foundation 20, 33, 37, 39, 50, 59, 168
- Life Together, 75, 93–98
 - committee on 23, 28, 40–44
 - resolutions on 115–26 *passim*, 135, 178
- location, *see* Convention, Synod
- Lutheran Church Extension Fund
- Lutheran Church of Nigeria 21, 31, 37
- Lutheran Church of Togo 21, 43, 129–30
- Lutheran Church—Canada 21, 37
- Lutheran Hour Ministries 21, 26, 32, 41, 45, 58, 69–70, 88, 103, 104, 135
- Lutheran Immigration and Refugee Services 21, 34, 109–10
- Lutheran Laymen's League, *see* Lutheran Hour Ministries
- Lutheran Women's Missionary League 21, 25, 32, 58, 134
- Lutheran World Relief 21, 34–35, 85, 88, 110, 111
- Maier, Paul 6, 19, 23, 34, 41
- malaria 35, 88, 111–12
- Mendedo, Tilahun Mekonnen 20, 21, 25, 30, 67–68
- Mercy 73, 89
 - committee on 23, 34, 35
 - resolutions on 109, 36, 104, 109–14, 180–81
- Michigan District 10, 19, 20, 22, 144
- Mid-South District 11, 19, 20, 22, 144
- military chaplains 20, 32, 43, 45, 105, 111, 121–22
- ministry, specific, *see* Specific Ministry Pastor Program
- Minnesota North District 11, 19, 22, 28, 144
- Minnesota South District 11, 19, 20, 22, 144

- minutes of convention, *see* convention, Synod
- Missionaries 22, 31, 40, 58, 68, 85–86, 91, 99, 100, 104, 107, 121–22, 127, 129–30, 158, 181
- Missouri District 12, 19, 20, 22, 27, 77, 144
- Montana District 12, 19, 20, 22, 144
- Mueller, Herbert, Jr. 6, 29–33, 47
- Mueller, Steven 21, 26, 41, 93–98
- Murray, Scott 6, 19, 23, 29, 30, 31, 34, 47–48, 127
- National Mission, Board for, *see* Board for National Mission
- Native American ministry 45, 105–6
- natural disasters, response to 34, 109, 127
- Nebraska District 12, 19, 20, 22, 44, 144
- New England District 13, 19, 20, 22, 28, 144
- New Jersey District 13, 19, 20, 22, 144
- North Dakota District 13, 19, 20, 22, 31, 40, 75, 144
- Northwest District 14, 19, 20, 22, 144
- officers of Synod 6
- Ohio District 15, 19, 20, 22, 144
- Oklahoma District 15, 19, 20, 22, 144
- omnibus resolutions 30, 34, 36–37, 55, 199, 201–202
- Omnibus resolution A 30, 120, 199
- Omnibus resolution B 34, 200
- Omnibus resolution C 36–37, 41, 125, 200
- opening of convention, *see* Convention, Synod
- Opening Worship Service 5, 27, 61
- Operation Barnabas 32
- order of succession of regional vice-presidents 29, 56, 171
- other church bodies 21, 37, 102, 133; *see also* partnerships
- Pacific Southwest District 15, 19, 20, 22, 144
- partnerships between churches and church entities 31, 33, 58, 86, 109, 111, 112, 128–30
- Praesidium 25, 34, 120, 127, 128–29, 132, 161, 187
- preachers, convention 21, 61, 63, 65, 67, 69, 71, 73, 75, 77, 79
- preparations for convention, *see* Convention, Synod
- President of Synod 3, 5, 6, 19, 27–46 *passim*, 57, 61, 102, 112, 115, 121–27, 132, 137, 155, 159–70, 180–81, 185–97
- President's Office 20, 123, 130, 154, 180
- President's Report 28, 57–60
- Presidents, Council of 27, 34, 43, 115, 120, 122, 132–33, 139–41, 151, 159, 160, 169–70, 174–75, 187, 192, 198
- presidents, district 19, 115–16, 121, 124, 134, 136, 140, 144, 174–75, 177, 179, 183–89, 193–98
- Presidents Emeriti of Synod 21, 41
- Preus, Daniel 6, 19, 23, 29, 30, 36, 47–48
- prison ministry 45, 105, 111
- Recognized Service Organizations (RSOs) 31, 88, 101–2, 110, 120
- Reformation anniversary, planning for 41, 102–3, 124, 131
- registered delegates and representatives 7–22
- registration, credentials and elections, committee on 23, 27, 29, 31, 36, 40, 43, 44, 46
- reports and overtures correlated with resolutions 201–2
- representatives, registered, *see* convention, Synod
- Rocky Mountain District 16, 19, 20, 22, 144
- rural ministry 40, 117, 119
- Sanchez, Leopoldo Antonio 21, 25, 29, 65–66
- Scharr, Timothy 19, 21, 23, 25, 27, 28, 63–64
- schedule, convention, *see* convention, Synod
- Schultz, Ron 6, 19–20
- Secretary of Synod 5, 6, 19, 27, 32, 40, 48, 55, 141, 144–45, 159, 165, 169–70, 182–98
- SELC District 16, 19, 20, 22, 23, 51, 144
- Seltz, Gregory 21, 25, 32, 69–70
- seminaries 40, 44, 52, 58, 86, 99, 102–4, 120, 137–40, 151–59
- Seminary and University Education, committee on 23, 30, 39, 42, 43, 44
- resolutions on 3, 43, 44, 99, 137, 138, 139, 151–57
- Seter, Bernhard 71, 19, 21, 34, 71
- sexuality 35, 86–87, 112, 118, 130, 136, 137
- Siberian Evangelical Lutheran Church 21, 33, 36–37, 73, 128
- South Dakota District 16, 19, 20, 22, 30, 144
- Southeastern District 17, 19, 20, 22, 144
- Southern District 17, 19, 20, 22, 144
- Special Standing Rules 55–56
- Specific Ministry Pastor Program 30, 39, 42, 44, 138–40, 155, 179
- stewardship 103, 110, 134, 174, 177, 180–81, 194
- Streltsov, Alexey 3, 21, 31, 36, 37, 73
- Structure and Ecclesiastical Matters, 3 committee on 23, 32, 33, 35, 45, 121
- resolutions on 3, 173–98
- Texas District 18, 19, 20, 22, 144
- The North American Lutheran Church 21, 37
- Theology and Church Relations, committee on 23, 25, 26, 31, 33, 34, 43, 44, 127
- resolutions on 3, 34, 40, 100–3, 115, 120, 123–24, 127–36, 160–65, 183, 185, 188, 192, 197
- Thrivent 21, 30, 130
- Today's Business* staff 5, 6, 21, 38, 55
- Transforming Churches Network 30, 120
- urban ministry 40, 117, 119
- Vice-Presidents of Synod 6, 19, 27, 29–30, 37, 47, 56, 115, 159–75 *passim*, 196
- visitation 32, 33, 43, 124, 134, 151, 160, 173–76
- voting delegates, *see* convention, Synod
- Williamson, Gregory 6, 19–20
- Wisconsin Evangelical Lutheran Synod 21, 32, 37, 131
- Wisconsin, North District 13, 19, 20, 22, 144
- Wisconsin, South District 16, 19, 20, 22, 30, 144
- Witness, 69, 85–88 committee on 23, 31, 41, 45
- resolutions on 3, 28, 99, 103, 116
- Wittenberg Project, 41, 102–3
- Wohlrahe, John, Jr. 6, 19, 23, 29–32, 47–48
- Worker Benefit Plans, *see* Concordia Plans and Concordia Plan Services
- worship 6, 21, 27, 41, 122–23, 133
- Wulf, Jerald 6, 19–20
- Wyoming District 19, 20, 32, 144